

THE INQUIRER

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WEEK BY WEEK

THE INQUIRER this week contains, in part, sermons, speeches and lectures delivered last week at the Annual Meetings of the General Assembly of Unitarian and Free Christian Churches in London. This group of churches is one of the oldest Nonconformist bodies in the country; of them Mr. E. L. Woodward, the historian, has said that "their intellectual influence was out of proportion to their small numbers".

Two centuries ago, in a very different theological atmosphere from that of today, one of its teachers made the following proclamation.

"That if, at any time hereafter, any principle or sentiment, by me taught or advanced, or by you admitted and embraced, shall, upon impartial and faithful examination, appear to you to be dubious or false, you either suspect or totally reject such principle or sentiment.

"That you keep your mind open to evidence. That you labour to banish from your breast all prejudice, prepossession, and party-zeal. That you study to live in peace and love with all your fellow-Christians and that you steadily assert for yourselves, and freely allow to others, the inalienable rights of judgment and conscience."

In such words a tradition was founded, none the less a tradition because in the day they were spoken they were far in advance of any conceptions of freedom and tolerance usually held elsewhere. The tradition of absolute freedom in approach to religious truth was established. This has been one of the precious inheritances of the Unitarian and Free Christian Churches, and it has placed them always in a position to give significant utterances upon life and faith.

Such utterances will be found in what follows in this journal. They range wide over current events, but they all have one thing in common, that the way to truth—and particularly religious truth—is by the free exercise of human judgment. This is not, by any means, a conventional call in religion or life today. It is a call of challenge and release. It challenges the assumption that religious faith is dependent

upon doctrines established in the past, or that such a faith can only be held when these doctrines are buttressed or supported. It offers a release because it affirms that religious truth is always something greater than the historic doctrines which announce it, and that these doctrines can be amended, cast aside, or accepted, as the free, spiritually-disciplined human judgment shall decide. It has something to say upon the nature of tradition. It regards tradition as a sacred trust, but a trust that only can be fulfilled when it is defended by men who think with their minds as well as their emotions. In the past are to be found major aspirations and discoveries of the human soul to be defended, but they can only be defended by what is convincingly true in the present.

There are temptations enough to desert these principles today; the utterances spoken last week at the Annual Meetings of the Unitarian body passionately affirm them.

There is a note, too, in these utterances that may be missed by the casual reader. It springs out of the experiences of a body rich in tradition, active in social service, yet always in a minority. This note challenges the protestations of freedom elsewhere. The mass activities of modern life have tended to ignore, and often indirectly to suppress, the "little things" in modern society. Mass activity tends to choose for public presentation the conventional in thought and action. The standard of presentation is the amount of public opinion behind it. In education this kind of freedom tends to choose the "brilliant" child for support and advancement, and forgets that education is only really doing its job when it is serving the not-so-brilliant. In religion it tends to select what has been conventionally approved and consequently eviscerated. Freedom in the mass society tends to become what is approved in one way or another by the mass. That may be a grievous form of tyranny and suppression. It may operate under the guise of freedom, yet in very deed strike at the nature of freedom.

The Unitarian churches with their great heritage and particular experience have a criticism to make upon current trends as well as a release to offer. The criticism, too, will be found in what follows.

THE ANNUAL MEETINGS OF THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

THE ASSEMBLY SERMON

"THE CHALLENGE OF RESPONSIBILITY"

[The Rev. F. A. Bullock, of the Chapel Lane Chapel, Bradford, preached the Assembly Sermon at Essex Church, Kensington, London, on the evening of Tuesday, April 15. In part, he spoke as follows.]

The Choice

THERE are at present many attempts to force an awareness of responsibility upon people in whom there is lacking the mental and moral growth necessary for the full acceptance of such awareness. Let us face the fact frankly that a sense of responsibility is the mark of maturity and of developing capacity. It is not enough to affirm to people that they are responsible unless they can respond with the assent of their intelligence and their will. Thus in relation to our free religious community, we may reasonably doubt if a sense of responsibility is the first impulse that stirs us, or at least we may say that the sense of responsibility is masked from us by the urge to find purely personal satisfactions. To find the satisfaction of our sense of intellectual integrity, to find freedom from what has become unreal in conventional forms of religious practice and belief, to find some fulfilment for heart and mind in a fellowship where ancient compulsions and dogmatisms are discounted and denied, to find a new horizon of vision which makes the widest acceptance of truth. These are indeed noble compulsions, and while they appear to express the demand for the satisfaction of our personal needs, they do in fact arise from a hidden and latent urge towards responsibility for finding the integrity and wholeness of our personalities.

For we cannot begin to realise ourselves as responsible and fully integrated beings until we settle these intensely personal issues of intellectual, emotional and moral conscience. "To be or not to be", that is always the primary question, and we do not genuinely begin to "Be" until we can say "I choose" and "I am resolved". "This I can honestly believe and that I must deny". The process leading to this may be long and secret, but it is only in the moment of that decision and affirmation that we become responsible human beings related to the vast horizon of truly moral and spiritual responsibilities. It is to this high and solemn moment of decision that the existence of our free religious faith must eventually challenge all who feel its attraction.

Responsibilities in Freedom

Here then is our primary affirmation of freedom. We stand clear of formal unrealities in the fulfilment of an urge towards—What? Surely towards reality. Here is indeed a paradox. Within this freedom we are, as we grow in maturity of understanding, committed to a vast responsibility—a deep and unescapable responsibility—towards reality. We can no longer shelter behind traditional beliefs, no longer escape the full impact of reality by conventional assumptions of a collective character. Perhaps, as we become aware of this we begin to understand more sympathetically the emotional impulses which have moved men and women to seek an escape from this challenging contact within the shelter of symbolic creed. The projection of some deep human wish to find escape from the bewildering demand of universal truth. Deeply to apprehend the fact that we stand in the presence of Him who is truth, to acknowledge that He demands of us that we shall worship Him in sincerity and truth, is not an attitude that we can ever find easy to accept or maintain. It is a glorious liberation to realise that all reality bears the significance of communication from God, the universal mind, to the aspiring mind of man. But it does demand of us the achievement and maintenance of a religious temper of mind and emotion.

A dedicated honesty of self-examination that we shall not indulge in subtle deceptions by which we may evade the full demand of the transcendent significance of even the alleged common facts of existence. Or to be tempted into that shallow scepticism by which we offer low explanations of high things. That is the very special temptation of our time. Men are impatient of considering the genuine mystery and miracle of reality which in its totality discloses the ineffable and unsearchable riches of the Divine life and purpose, in creation and beyond. It is one thing to refuse to accept the traditionally religious expressions of these mysteries and miracles as unworthy and inadequate. That can be the affirmation of faith, but it is another thing to surrender all sense of wonder and mystery because we are lost in a multitude of things. That is a failure and a denial of faith. Here then is our supreme responsibility as a free religious community. To keep alive and maintain the spirit and attitude of worship: in relation to the whole vast context of reality, to keep the faith of the deepest instinct of the human heart for the holiness of life and reality. Here indeed we are free and yet bound in a truly life and death responsibility.

Responsibility in the Universally Human and Religious Tradition

We spoke earlier of freedom from tradition. Yet here again the paradox emerges that in as far as we attain maturity of mind and spirit, we discover that we stand in a position of deep responsibility to the primal and unescapable tradition of humanity and religion. The sanctities of the human heart were not discovered yesterday, nor are they cancelled by the latest discoveries of science, or the most subtle analysis of philosophy. Historical criticism has not dissolved the bonds of fidelity to the human sanctities of courage, loyalty and love. But we shall be deceived if we think these things can be assumed as a mere matter of course. They demand continuous and purposeful dedication to their maintenance and



THE REV. F. A. BULLOCK

service. There are still powers of darkness in the world which threaten to dehumanise men and women. As for religion in its primal essence, it is as old as the human soul. Literally in all ages there has arisen in the human heart an incredible passion for the vision of God.

Age after age the witness arises that men and women yearn for, and have found mystical communion in the realm of the unseen with living beauty, truth and righteousness. Beyond and above all else abides the mystery of the love of God. In our immediate historical tradition this comes closest to us, as realised and fulfilled in the personality, life and self-giving of Jesus. The perpetual remembrance of these things, their continual renewal in age after age, and generation after generation, alone keeps humanity human. The more completely the old authoritarian tradition is undermined and dissolved, the more deeply does the responsibility lie upon us to maintain a living witness to spiritual reality. The old authoritarian tradition progressively ceases to have any vital influence upon the world, but the ancient wisdom of the world-scriptures is not out-moded, the light that shines in the Gospels is not extinguished. The witness of saints and seers, of poets and mystics, still remains valid even in the modern world. But multitudes of men and women are cut off from these springs of living water that rise in the everlasting hills of the spirit.

The responsibility to guard these living streams and lead men and women to them will pass more and more into the hands of those who stand in the tradition of a free religious faith. To be indifferent to or to betray this august trust would not only be shameful but disastrous to ourselves. May there be a great quickening of our sense of obligation to these deep things, for much more than our future is bound up in the perception and discharge of that responsibility.

Responsibility in a Free Religious Community

In the wide landscape we have set before our minds, the eye looks for some point of focus. Surely the point for us is

in the beloved community to which we belong. We can each recall the centre where for us this vision has a local habitation and a name. The little church or meeting house in some rather inaccessible street, or some quiet country place, the larger church or meeting house in the centre of the busy city. To the great world around and beyond, they seem to have little significance, and sometimes, even to ourselves, there comes the temptation to doubt and feel discouraged. May I remind you how the writer of the Fourth Gospel sets before us, in his own special way, with some touches of imaginative insight—beyond the strict historical facts—the supreme moment in the spiritual maturity of Jesus. The night he was betrayed, knowing that he came from God and went to God, in relation to the beloved community, of whom one would betray and another deny, and all forsake him, he makes this comment:—"Having loved his own, he loved them to the end".

Surely we have not outgrown the spiritual maturity suggested in that scene. Dare we then turn in contempt and indifference from our beloved community, however weak and imperfect it may be. Of course there are other movements of more exciting promise, with greater material resources. But these are our communities. Behind them lie a long tradition of devotion and of love. The founders of this faith of ours, the fathers of this spiritual generation beheld afar off all the promise we have recalled tonight. Have we no responsibility to them and to their vision, and none to the places where their memory is hallowed? These weak and fragile things may become the mighty things of God. For the constant witness of the faithful in all ages has been, that in response to their living faithfulness there was released for them the living energies of the spirit of God. They knew in their supreme hour that the spirit of the Lord was upon them to preach deliverance to the captives, recovery of sight to the blind, and to set at liberty them that were bound. Will our living faithfulness not meet the same divine response? Spirit Divine, attend our prayer.

THE PRESIDENT'S ADDRESS

[At the opening of the business meeting on Wednesday morning, April 16, after certain formal business, and after election as President of the General Assembly, the Rev. Lawrence Redfern, of Ullet Road Church, Liverpool, delivered the President's Address. The following, in part, is a report.]

I BEGAN my ministry in the glorious midsummer of 1914 which moved on to a red autumn for the whole of Europe. Like many another young man fresh from college, I was dreaming of a day that would soon come when men would have fought their way out of the dark forest of passion, and emerged upon some glittering plain where the skies were blue and the days were rich with labour and the nights secure with peace, and the lights of heaven were twinkling just across the river.

But I have known, as many of you have known, nothing but wars and rumours of wars, all the way along. We seem to have had a raw deal. And it has not always been easy. I confess, to keep a clear grasp of the fact that the free Christian gospel is a desperately important thing even in a world like that; that it deals with certain vital facts which only the superficiality of men's minds enables them to forget.

We meet in our little chapels and meeting houses week by week, and we speak and we sing about the love of God and the Cross of Christ, and it all seems so unreal and even unimportant. Outside, in politics or in economics or in business, are the real places of power. There decisions are taken which in a few seconds encircle the earth and alter the destiny of peoples. Every machine in the factory seems to be saying, "we alone are delivering the goods". And we become awkward in the preaching of the gospel. We are not at ease in sponsoring it. We are inclined to be apologetic. The love of the brethren waxes cold, and some desert us and fly to other occupations, and their going saddens us.

And yet the fact remains that in spite of all these vast secular activities of civilization which look so real, so important, so self-sufficient, man cannot straighten out the tangle of his social life, he cannot solve the problem of living together, he cannot rid himself of the legacy of sin and con-

fusion which he has inherited, and to which he adds day by day through his own continuing disloyalty.

That is the simple truth, and in the light of it, it is not the hymns we sing, or the talk about the love of God and the Cross of Christ that dwindle and shrink. They are nearer to the heart of things than all the paraphernalia of modern civilisation. Without this gospel there is nothing to say—but only a lost battle and the darkness of despair.

That is the splendid fire that we need to kindle again.

The dominant trouble in our own church life—indeed in all church life—is the weakness of being always on the defensive. We are always defending something. And yet we know that nothing succeeds in this world unless it takes the initiative.

Too often we defend and we fall back. There was an old medieval malady which afflicted the religious world, which was known as "accidie"—it was described as "sloth in God's service", carelessness in the performance of religious duties, due to discontent, melancholy and other such causes. It was the bugbear of the cloistered religious life. It showed itself in slackness due not merely to carelessness, but to a flat feeling that nothing was worth while. It meant loss of zest, a creeping paralysis of the soul, that left it defenceless against the slings and arrows of Satan. It was marked by melancholy, depression, fear, loss of faith in God and man, and it ended in moral and spiritual disintegration and death.

We suffer from the same disease, though from a different cause. The general unsettlement of the world has produced disillusionment, and a kind of moral and spiritual cannibalism. Many of our bright young people are chronic sufferers from this complaint. They don't call it "accidie". They only say they are fed up. But it is the same disease, and they try to cure it by having a good time. And they find that this does not produce happiness either, and in their easy indifference to the deeper side of life they become spotted all over with "accidie". Their world is out of joint because it is out of perspective.

And it is not enough for us to tell them that religion is the only cure. The old monks were religious enough in a sense, but their religion in their sense did not make them immune from "accidie". And there is a vast amount of

religion, or perhaps I should say, of religiosity in these days which is equally impotent.

The only way to real happiness, and the only safeguard against "accidie" is to be found in a religion of action, in a life spent in selfless service of God and man. This does not rule out contemplation, for any effective service must be deeply rooted in contemplation. A church which is full of activity is not necessarily a live church. Many people find it easier to *do* because they cannot *abide*. A church which is open every night in the week may yet be spiritually sick—bustle in the week and baldness on the Sunday.

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I regard it not altogether as a good sign that people are so much given to talking about their religion, as though Christianity were simply a problem to be discussed rather than a life to be lived. Time was when if a young man or woman got religion they showed it by doing something with it, in the Sunday School or the missions or in pastoral visitation or local preaching. Nowadays they say—go to, let us organise a Conference or a Summer School or a Discussion Group, where they tear up by the roots the tender plant of their faith to see how it is getting on.

It is possible to talk so much about our religion that we never give ourselves time to enjoy it.

I lay stress upon this because I am convinced that the throwing off of this disease of "accidie" in our church life would solve more quickly than anything what is to me our most serious problem—the lack of young men of the finest type for the ministry.

Here is a problem by far the most serious that confronts us. Nothing that we do by way of organisation or raising funds can begin to compare with the importance of men for the ministry.

I know that the raising of funds means the raising of the level of stipends, and in that I yield to no one in my sense of the urgency of that problem. For 14 years I was secretary of the Ministerial Fellowship and I know as well as any the heavy burdens many of my brethren carry. And I would also remind the laity of this, that in other sections of the Christian church stipends may be small, but there is in front of men of parts a vista of possible promotion to ecclesiastical position which means not perhaps material reward, but certainly greater prestige and consequent larger opportunity for service.

In the Unitarian and Free Christian Church the scope is much more limited, and a man remains pretty much where he began.

But great and urgent as is the necessity for increased stipends for most of our ministers, even that could be heroically endured if they could feel that they were being borne on a full tide of spiritual enthusiasm.

We have in front of us a great fight, and we must have able men to lead.

I do not believe that there is much future for a dogmatic faith that will not change. But I am far from thinking that men will relinquish easily old allegiances, and many a ghost we thought we had laid will walk abroad again, and many a battle we thought was won will have to be fought again.

I know that something more than Reason is needed to redeem the world from apostasy and worldliness. But infidelity to the conclusions of the thinking mind can never be more than a transitory aberration. Any attempt to establish an authoritative church on the ignorance of men is foredoomed.

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Granted that knowledge alone cannot redeem, that there are more things in heaven and earth than can be circumscribed by the finite mind: that the case for the miraculous is not yet concluded: that there is a revelation to babes which is hid from the wise and understanding: that religion will always have an inarticulate tone of mystery, and that in its higher reaches it will always remain ineffable and beyond language—granted all this. Yet it remains true that the church which turns its back on knowledge will degenerate into a feeble and corrupt conspiracy. It is an inexorable law of God.

No church, however secure its bulwarks, can recover the ringing note of prophetic passion, or be able to preach the word

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THE REV. LAWRENCE REDFERN, M.A., B.D.

with power until it cherishes a sense of the extreme urgency of veracity in its public and private utterances.

"The only infallible guardian of Truth is the spirit of truthfulness." Truth will not let us alone in our shams and our compromises. Truth is a fundamental part of the being of the Godhead and has made us for itself, and our mind is restless till it finds rest in truth.

Double-mindedness is intolerable because it is destructive of religion. Where men repeat creeds they do not accept or obey conditions of doctrinal trust deeds, which they secretly repudiate, the end is ultimately certain, though we may not compute the length of time which the word "ultimately" covers.

Let the modern apostles of reaction beware! Meanwhile, there is a hardening of orthodoxy towards us, and the reactionaries are mustering their forces. I should be surprised if this did not become one of the primary issues at the Lambeth Conference next year—a trial of strength between those who seek a wider Christian Fellowship, and those who seek to erect ever stronger bulwarks to fence out a sea of chaos which they imagine is rolling in upon them.

For the most part we are coldly tolerated on the edge of things. The B.B.C.—in dire need of a blood transfusion in its religious broadcasting to give more life and robust vigour to messages that are all too often pale and anemic—leaves us out in the cold: and still seems to think that we are just another of the modern cults, part of the flotsam and jetsam of thought that a turbulent age has thrown to the surface, though we are one of the oldest of nonconformist communions and have behind us a long and honourable history of more than two and a half centuries of time.

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Here then in conclusion is a great task and a sacred responsibility. We are not and we must not be a mere agglomeration of irreconcilable units. Behind us there is one purpose, one life, one spirit, fusing the mass into one veritable catholic unity. If we are not as numerically strong as we should like to be, we may be stronger yet in the men and women who have the honour to work for this Cause.

The new Reformation and Revival long prayed for and long delayed will yet break upon the world in the night of a new Pentecost, and tear like a fire through the stubble fields of indifference and wrong.

INDIVIDUAL FREEDOM IN A PLANNED SOCIETY

By the Rt. Hon. J. Chuter Ede, M.P.

[Mr. Chuter Ede, the Home Secretary, addressed the Public Meeting of the Assembly on the Wednesday evening. The following are extracts from his address.]

MY LATE friend, Col. Joseph Wedgwood, opened his preface to his anthology of libertarian writings which was published in the Pelican Series with the title *Forever Freedom* with these words:—

"When I exhort my electors, or any Labour audience, to abhor Fascism and to remain 'faithful to death to your freedom and laws', I am conscious of a certain strain. Liberty is not obvious in their everyday life as in mine; it has not been stressed in their education; they are not familiar from childhood with what is in the book."

My experience as a teacher forty years ago and as an educational administrator since makes me think that the latter part of this quotation overstates the case. There can be no doubt that the eulogy of merely traditional conceptions of individual freedom arouses bewilderment in a contemporary popular political audience. What Wedgwood called "a strain" and what I have termed "bewilderment" arise from the limited range to which the nineteenth and earlier centuries restricted the idea of freedom. This limitation owes its origin and strength to the circumstances in which the growth of democracy occurred in this country. A striking illustration of this will be found in the justly famous speech of Macaulay on the First Reform Bill. When extracts from this classic Parliamentary utterance have been broadcast I have noticed that the argument by which Macaulay justified the exclusion of the working classes from participation in the government of the country has not been included. Yet these steps in the argument are essential to a real understanding of the process by which the nineteenth century convinced itself that it was treading the paths of wisdom and safety, especially the latter. I am not belittling the courage of the Whigs or the magnitude of their achievement. Any serving Minister must be so well aware of the difficulties which confront him in realising his own ideals as to remove all tinges of asperity from his comments on predecessors who at least by their faith removed some hills even if they left a few mountains in his path. Macaulay claimed to be a legislator not an antiquary.

"We talk", he said, "of the wisdom of our ancestors; and in one respect at least they were wiser than we. They legislated for their own times. They looked at the England which was before them".

The England before Macaulay and the Whigs had been shaped by previous generations. The England before us today has been shaped by previous generations, including Macaulay's, and I am, therefore, citing Macaulay's speech as a pronouncement by one of the most resolute reformers of his time showing the base on which he and his contemporaries stood and the radius within which they operated. He said:—

"Unhappily, the labouring classes in England, and in all old countries, are occasionally in a state of great distress. Some of the causes of this distress are, I fear, beyond the control of the Government. We know what effect distress produces, even on people more intelligent than the great body of the labouring classes can possibly be. We know that it makes even wise men irritable, unreasonable, credulous, eager for immediate relief, heedless of remote consequences. There is no quackery in medicine, religion, or politics which may not impose even on a powerful mind, when that mind has been disordered by pain or fear. It is, therefore, no reflection on the poorer class of Englishmen, who are not, and who cannot in the nature of things be, highly educated, to say that distress produces on them its natural effects . . . that it blinds their judgment, that it inflames their passions, that it makes them prone to believe those who flatter them, and to distrust those who would serve them. For the sake, therefore, of the whole society, for the sake of the labouring classes themselves, I hold it to be clearly expedient that, in a country like this, the right of suffrage should depend on a pecuniary qualification."

Summing up his argument, Macaulay said: "We say, and we say truly, that it is not by mere numbers, but by property and intelligence that the nation ought to be governed."

Here we come to the fundamental difference between classic democracy and the modern conception of a planned democratic state. The Greek city-states from which so much of the inspiration for freedom flowed had been in fact oligarchies in which one-tenth of their total population lived in intellectual and civic freedom while nine-tenths were not merely unenfranchised but were slaves. The oligarchies which ruled England between 1688 and 1832 produced in its upper levels a cultured and free society, but beneath them was a mass of uneducated, impoverished people who had no part in government except such pressure as the turbulent London mob could from time to time exercise. It would be a mistake to regard that society as being free and unplanned. Free indeed it was for the patrician classes; free it became after 1832 for the merchant classes; but planned it was for those below by coercive and penal legislation, with the death penalty and transportation for numerous offences against property. Free expression of opinion there was for those who spoke the genteel language of the oligarchs and rounded their argument with quotations from Roman or Greek writers; but prosecution, ruinous fines and imprisonment were the lot of Paine and Cobbett who wrote of freedom in the tongue the populace could understand. . . .

It is against this historic background that the place of the individual in the State has to be studied today. With universal suffrage the claim for freedom comes not merely from the patrician, the merchant and the member of the learned professions, but from the craftsman and the labourer. Just as in the international sphere our planning must give independence and sovereignty to the State hitherto doomed in practice to the position of a satellite, so we have to assure within the State a reality and not a mere semblance of individual freedom to each citizen. The nation has now committed itself more deeply than ever before to the doctrine of equality of opportunity. It has not attained that ideal yet but the Education Act, 1944, records a long step forward. That Act placed on parents, local education authorities and teachers a new duty, the fulfilment of which would effect a revolution in our system of social values. Instead of requiring them to secure efficient elementary instruction in the three R's for the children, the new law enjoins them to give every child whole-time education suitable to his age, ability and aptitude. In all the negotiations leading up to the Bill, in all the discussions during the slow passage of the measure through Parliament, the word to the insertion and preservation of which I devoted my utmost care was that last word "aptitude". The discovery and the development of aptitude secure the growth of the individual. The recognition and encourage-



THE HOME SECRETARY, RT. HON.
J. CHUTER EDE

ment of the personal endowment, no matter how limited, are the first duties of those training young life. In fact, the more limited the equipment the more essential is it to foster its growth by use. Those endowed with ten and five talents trade with assurance, especially where the talents are academically marketable. He who can encourage the child of one talent to venture is a very great teacher. God's ever-recurring generosity to the world consists in the gift of new lives, each separate and individual. To afford to each, above all to the least blessed, the chance of a natural development to the extent of its capacity ensures that this bounty shall bring its richest blessing to society. That is real freedom for the individual for, as Professor Laski has written: "The essence of freedom is the ability to exercise continuous initiative."

When we talk of individual freedom in the modern State, how far are we prepared to go beyond the organisation based on the traditional school? The liberal professions have made and established with fair success the claim for their individual members and their corporate associations to exercise continuous initiative. The theory of intellectual liberty is conceded, even if as Home Secretary I am from time to time pressed to hamper or prevent the promulgation of doctrines disliked by certain people. The minority for whom the spoken or written word is the means of complete self-expression have no political hindrance to continuous initiative except that imposed by the law of sedition.

But has the person whose self-expression takes the form of working in a skilled craft or as a labourer the same opportunity? As our education service more and more recognises the strengths that individuals have through other aptitudes the more will those possessing them demand that the products of their skill and labour shall not be desecrated by unworthy use nor wasted. They will demand the opportunity to control the object on which they shall be employed and the use to

which their project shall be put. In answer to the Whig claim that property and intelligence should be the basis of recognition they can retort that "He who invests his life in a calling has at least as much claim to be considered as he who invests his capital". They will say as Rainborough: "The poorest he hath in England a life to live as much as the greatest he", and they will apply to the economic sphere the doctrine that Rainborough applied to the political: "Man is not bound to a Government that he has not had a voice to put himself in".

In a planned society based on universal suffrage the majority would have every desire to preserve the democratic form, since for the first time it would give them the opportunity of determining not merely the conditions but the needs of their labour. They would be engaged in the formulation of policies and the discussions of matters with which they were practically acquainted, and which were of immediate concern to them. The strain which Colonel Wedgwood notes, which I regard as bewilderment when traditional liberty is mentioned to them, would disappear. We should be able to discharge the duty of providing a good life as well as a good living with far greater certainty than now, for the operation of the institutions of society would give to far more citizens than now the mood of creative hope and realisation which they found during the war, and which spurs them to achieve the fulfilment which to themselves affords significance and exhilaration.

In the cottage home, in the factory, in the mine and the field we shall have proved that men and women of widely differing gifts who are willing to share their experiences and to see that their skill is used for the enrichment of the whole community are worthy comrades with those whose gifts are purely intellectual in the building of the city of our hopes and are as stalwart defenders of its liberties.

THE STATE OF EUROPE

By M. Philips Price, M.P.

[At the Annual Meeting of the Union For Social Service, Mr. Philips Price, M.P., the well-known authority on Russia, and a great traveller, delivered, in part, the following address. Because of inability to attend it was read for him. The meeting was presided over by Sir Felix Brunner.]

WHAT HAS happened to us in Europe in the last thirty years is a history of the same struggle which has been going on for the last three thousand years. We have survived in this country with our liberties intact, and so have the countries on the western seaboard of Europe. We may grumble about crushing taxation, rationing and bureaucratic controls, but we are not liable to arrest by secret police, nor to exile by administrative order, as may happen to anyone in Eastern Europe today, as it happened in Central Europe under the Hitler régime. Moreover, liberty of conscience is safe. Perhaps the reason why authoritarian régimes have recently sprung up in the world to threaten civic liberties is because they are the reaction to the unrestricted liberty in the economic sphere which during the nineteenth century gave us slums and poverty, unplanned towns and great inequalities of wealth. The golden coin of civic liberty became debased to mean for some liberty to accumulate wealth and for others liberty to starve or live in slums.

Nazism and Communism are both a form of totalitarian socialism which can be regarded as a protest, at least in the countries outside the Anglo-Saxon sphere of influence, against the *laissez-faire* principles of the nineteenth century. But Nazism contains a racial doctrine which perverts the original idea, sets up artificial racial barriers, and allows one group to prey upon another. This is where Communism is superior to Nazism in that it repudiates this racial theory. Though it sets up an oligarchical élite and greatly restricts personal liberty and free opinion, it does so without racial discrimination and gives economic equality to all its citizens. This is the kind of development which Dostoevsky foresaw in his great novels and in the famous chapter called "The Grand Inquisitor" in *The Brothers Karamazov* he brings to perfection

the idea of an authority which would deprive the citizen of his civic liberty in return for guaranteeing him material welfare.

The Communist system in Russia has been built up upon the economic theories of Karl Marx, and this in its turn on what is known as Hegelian dialectics. These abstruse doctrines with their automatic and mechanical processes, which arose last century in Central Europe, are in many respects quite foreign to the Russian mind. The Russian mind is always seeking for some perfect solution of the problem of life, and tends to surround even an economic theory with an atmosphere of a creed which in time becomes a religion. I have heard it said that the Russian mind is always searching, not only for that which is unattainable, but for that which is known to be unattainable. Russian Communism has become a secular religion based on a doctrine of social welfare in this world. It presupposes an outer world which is threatening Russia, the centre of the New Order. This outer world is hostile but also decadent. It is destined to collapse and pass away in the Apocalypse of the world revolution, the Four Riders being the commissars of the Kremlin.

Yet it is interesting to note that although the Communist secular religion is the official creed of Russia today and is probably followed by at least a quarter, and possibly a third, of the population, the old religion of orthodox Christianity (the Eastern Church) has got its quite numerous adherents. There has undoubtedly been a revival of this form of spiritual religion in Russia during the last ten years. The rulers of Russia have made their peace with the old religion and relations are now on a quite satisfactory basis of mutual tolerance. Indeed, according to my information, the authorities are concerned about symptoms of moral relapse in society which has followed the terrible experiences of the war, and find that the old Church is a steadying influence here. Thus it seems that in Russia today there is a curious but quite definite equilibrium between the old spiritual and the modern secular religions.

I have recently been in the Balkans and South-East Europe and I could see similar developments there. The Yugoslav régime is a Communist one, and, as in Russia, has solved the racial problems of that disturbed area with

conspicuous success. It is materialist and utilitarian in its thinking, and in spite of grave handicaps is slowly pulling the country round economically. It has captured the enthusiasm of the youth. At the same time, there is no liberty, as we understand it in Western Europe. The secret police are everywhere and only one view can be expressed in public, namely, the Government view. On the other hand, the Orthodox Church is free to practise its religion and has adherents everywhere. Compared with Russia the churches are not full on Sunday, but Serbian tradition is not a church-going one. It is only on feast days and holidays that large congregations attend. In general one may say that a reasonable working arrangement has been come to in Yugoslavia between the old religion and the new, as in Russia. There are, of course, complications, because the western provinces of Slovenia and Croatia, which were once part of the old Austrian Empire, are Roman Catholic. Religion here has a considerable hold over the peasantry and trouble has arisen between Church and State; but I am satisfied that this is a political dispute and not a religious one. It came out while I was there during the trial of the Archbishop Stepinac. I believe that the Communist régime in Belgrade is anxious to come to a *modus vivendi* also with the Roman Catholic Church, and I hear that there are similar moves on in connection with the Polish Government and the Vatican. The latter, however, shows no signs of wanting to play.

Similar conditions prevail in Bulgaria between Church and State, with this difference, that the political régime is not so entirely dominated by Communists as in Yugoslavia. The issue of political totalitarianism is not yet decided there, although the tendency in that direction is plain. The Orthodox Church is in some respects better off there than in Yugoslavia, for most of its properties have been left untouched. I could see that the past influence of the Russian Church was strong there. The services and singing are very similar to those of Russia. This, of course, dates back to the liberation of Bulgaria by Russia after the war with Turkey in 1878.

It is even more interesting to observe a similar kind of struggle going on in Turkey, which I visited after the Balkans. Here the struggle between political totalitarianism and democracy seems to be in process of solution, and the Western idea of political democracy and civic liberty is gaining ground. The Press is relatively free, and political comment, and even controversy in public, is unfettered. On the other hand, there is nothing like that working compromise between the secular and the spiritual religions which I had seen throughout the Balkans and in Russia. The Slavs are much more spiritually-minded than the very matter-of-fact and not very intellectual Turk. The whole weight of the political régime is set against Islam and indeed against any spiritual religion. I found that Mullahs and Hodjas are forbidden to wear clerical dress, and everything is done to prevent religion from being recognised as having any beneficial influence at all. The population of the towns seemed quite indifferent to any form of religion. One no longer hears the muezzin call to prayer at mid-day. On the other hand, I did see signs of Islam being practised in the villages where the bulk of the population of Turkey still live, and I believe that the régime cannot long maintain its strong bias against the traditional religion of Turkey. Turkey is probably passing through the same anti-religious phase as Russia immediately following her October revolution. Interesting developments may come in the course of the next ten years.

When one comes to look on our own people and Western Europe generally, does one not see similar kinds of developments here? The official Communist creed as practised in Russia is not practised here except by a very few. Nevertheless, the secular religion and philosophy on which Communism is based is widespread. It is no doubt partly a reaction against the indifference of the churches during the nineteenth century to the social conditions of the people. It is partly due to the growth of popular scientific knowledge which has made nonsense of many of the creeds of the churches. This results in scepticism and absence from church and chapel. One would have thought that Unitarianism would

have benefited from this, but it does not seem as if it has. The reason is probably the indifference on the part of the people to spiritual problems and exercises generally, and their engrossment in the material trials and worries of modern life. Yet I do not think that fundamentally our people are materialist. Instinctively they feel a Divine Power ordering the universe, but are mystified at the chaos and cruelty in the world. Many, indeed most of our people, are probably religious, but it does not take the form of organised religion; rather of the half-conscious communing with the unseen Power, as one is inspired to do in a walk in the country in beautiful surroundings. Thus beneath a coat of materialism there is a heart which is inspired by something more. The devotion of our people to civic liberties, which is seen throughout the Anglo-Saxon world and Western Europe, has not been disturbed by the war and, in spite of superficial signs to the contrary, I do not believe that their fundamentally religious basis has been disturbed either.

Behind the psychological barrier which separates Eastern from Western Europe the authority of the secular religion of Communism is dominant, but as I have shown, the old spiritual religions still go on. What is more disturbing perhaps is the fact that in Russia free thought, speech and writing is suppressed. The old Orthodox Church is entirely an emotional religion and does not encourage thought and speculation. This in the past has always been carried on by the Russian intelligentsia, who have given the world some of the greatest gems of literature and art. There is little doubt today that political totalitarianism, combined with the secular religion of Communism, is so hampering free thought and speculation in Russia that little creative work can now be done. Russia is entering upon a barren era, at least in the realm of literature and art. It is remarkable to see, as I saw when I was there eighteen months ago, with what eagerness the Russians enjoy the great classical works of the past, Pushkin, Dostoevsky, Tolstoy and the symphonies of Tchaikovsky. One must hope therefore that this indicates that in the long run it will be impossible to keep the vigorous Russian spirit in chains.

The prospects before Europe are certainly grim. There is economic disorder and spiritual chaos. There is a Roman Catholic revival in some parts and the establishment of the Communist secular religion in another. There is doubt and uncertainty everywhere, but as long as the countries of the western seaboard of Europe, led by the Anglo-Saxon countries and their kinsmen overseas, maintain the rule of law and civic liberties and as long as our people keep, in spite of half-empty churches and chapels, a fundamental faith in goodness and the desire to commune with the Divine Power, the future of the human race is assured.

UNION FOR SOCIAL SERVICE

THE Annual Meeting of the Union for Social Service opened the General Assembly Meeting this year on Tuesday afternoon. The University Hall was well-filled and the meeting was one of the best held in recent years. The Secretary's and Treasurer's Reports were cordially received and the Officials and Committee were elected. After the formal business, the retiring President, the Rev. E. G. Lee, introduced the Chairman of the meeting, Sir Felix Brunner, Bart., who graciously expressed his appreciation for the invitation, his pleasure in being able to attend, and his interest in the work of the Social Service Department. Budget Day made it impossible for Mr. M. Philips Price, M.P., to be present and his address was ably read by the Rev. E. G. Lee. This address on "Some Thoughts on Social and Religious Ideas in Europe To-day" is printed elsewhere in THE INQUIRER. Many present took part in the discussion which followed and questions raised are being addressed to Mr. Price for his replies to be published in THE INQUIRER. The Rev. E. E. Wrigley, the new President, expressed the appreciation of the meeting and their thanks to Sir Felix Brunner and Mr. Price. Several new members joined the Union after the meeting.

"AN APPROACH TO TRUTH"

By Prof. F. J. M. Stratton.

[The Essex Hall Lecture was delivered by Prof. Stratton, Professor of Astrophysics at Cambridge University, and Chairman of the Cambridge Unitarian Congregation. The following is an extract from the lecture. The quotation has been selected because it states a scientist's faith, but it by no means presents the whole of Prof. Stratton's thought: the lecture should be read for this. It is published by the Lindsey Press at the price of 1s.]

WE CAN learn something from the scientist's approach to the question of validity. Less than one hundred years ago the atom was indivisible. Now the fission of its heart, the nucleus, threatens the destruction of civilisation, of that structure of living built up so laboriously over the centuries. Yet the scientist is as sure of the accuracy of his present outlook as his predecessors were of theirs, and his colleagues in other branches accept the views that he puts forward in his own special subject. Not only his scientific colleagues, trained in the same stern discipline, accept his observations and for the most part his theories, but also the layman who can only in part expect to follow his reasoning. And one is tempted to ask why this should be, when the views held by the scientific world change so patently from one generation to the next. Why should the world, so far as it is trained to think, accept without serious question the contemporary phase of scientific thought yet remain so hopelessly divided between the rival theories put forward in practically every other line of approach to the truth?

One reason why the world as a whole accepts the scientific scheme as being more reliable, more firmly based, than that of, say, a theologian, is that its experimental and observational basis can be tested in general by repetition; also the line of reasoning can be checked and is in general examined by critics trained in the necessary technique. A new theory that brings a greater degree of consistency into the general scheme, that gives coherence to a welter of hitherto unrelated phenomena, is likely to win acceptance. One that is backed merely by the feeling of certainty expressed by its author will be referred back for further evidence of proof.

The scientist has no unique claim to honesty of conviction nor to clarity of thought or expression, but he has as his religion the pursuit of truth for its own sake; apart from this he has no fixed creed, which must be adopted as the foundation of his world picture. A framework he must have, of course, but he is free to modify it as new facts, new guiding ideas, new methods of synthesis develop. He must search ever for fresh light to illuminate his path. His reward lies in what he finds. But he has to be constantly on his guard against the old schoolboy cry of "finding's keeping". In keeping what he has found and resting content with that lies stagnation, and this holds good in many fields besides that of science. This does not mean that new things as such must necessarily be adopted, but it does mean that, though we must build upon what of value the past has brought us, we must not be trammelled by it so that we are unable to move forward along the new lines that are opening up for us. A striking example of the hindrance imposed by the immediate past on the present is to be found in the history of mathematics at Cambridge after the great impetus provided by the work of Isaac Newton. Loyalty to his methods, the continued use of geometrical proofs and the exclusive use of the fluxional notation, separated the Cambridge school for years from developments taking place on the Continent of Europe, where the notation of the differential calculus was generally employed. This isolation of the Cambridge school led to a falling-off in the quality of work produced. It is easy by long continued and devoted following of a great leader to miss the next step that could and should be taken for the progress of a science or a movement.

We must, however, test the new views as they come along and condemn them when we find them based on wrong premises or supported by false arguments. Racial theories of Nazi Germany, certain genetical views put forward in the Soviet Republic, must be condemned as unfounded in fact and based on political ideologies. Normally, the scientist

looks readily to his foreign colleagues with complete confidence in their reliability: the international nature of scientific research with its world-wide brotherhood is one of its most valuable contributions to mankind. A temporary check has been imposed on the well-established free exchange of all scientific knowledge, but we are hoping that the obstacles at present reluctantly accepted may be cleared before long.

THE COMMUNION SERVICE

AS WE meet here (said the Rev. L. A. Garrard) to remember Jesus, and especially his last night with his friends, we find that the dominant note in our minds is one, not of grief, but of gladness and pride at what human nature can achieve. That is why this service is known as a Eucharist, a thanksgiving. But it is more than that. As we think of that last meal of the Master's, we see, not only the presence of the Divine within a human form, but ordinary simple food and drink taking on a new and deeper meaning. This sacramental significance is not lessened when we merely gaze upon the elements and let them guide our thoughts.

And then we think how he went out from that Last Supper into the Garden, and achieved his perfect surrender—"Nevertheless, not my will, but thine, be done." Where he has led the way, we can follow, and we too may find here something of the same unity of purpose with the Father, with Jesus, and with one another.

Eucharist, sacrament, communion. But his disciples have always felt that their relationship with Christ did not cease with his death on the Cross. His love for them was so great that he still sought them and desired to enter into their personality. They seemed to hear him say, "Behold, I stand at the door and knock". He longed to come in and sup with them. But then the image changes, and they see themselves, not as hosts, but as his guests. "And he with me." And so we are invited to sup with him, to partake of the Bread of Life and that fountain of living water which gives such a satisfaction to the soul that all its deepest needs are filled, and it never thirsts again.

MR. PEPYS AT THE GENERAL ASSEMBLY

April 15. This day our meetings to begin for the first time in London after a full year of peace, and we do hold them in a new place, to wit, the Conway Hall, in a quiet corner of Red Lion Square, free from noise of coaches, but close by Holbourne and easy to come at from our own headquarters. This indeed an Essex Hall of the modern sort, being built less than a score of years gone by the famed congregation of the chapel of South Place, which was aforetime of our own fellowship but did anon pass to the Society of Ethicalls.

A very fitting place for our meetings, having a mighty fine Hall with a platform set back and galleries around, so as to hold 500 persons; but still somewhat dark from the blacking-out of the glass roof, by reason of warr damage to the outer roof which do prevent its clearing. And withal a good hall of entry for assembling, and other rooms of use, so that it might serve for a modell in due time for our own new Hall.

Here received by our President and parson Carter, President of the Sunday Schoolers, and much greeting of friends and pleasant talk; anon we may go to a room apart for refreshment of tee and cakes, but this, being oversmall and not easy to pass through, do soon become a congested area and methinks the Society do observe austerity in this matter as a high Ethicall principle.

This done, I to Gordon Square for a meeting of the Fund for Pensioning of aged parsons, and so to Essex Church for our service. Here a great presse, so as to fill all the pews and thence do overflow to the gallery which did never happen these ten years gone. The service taken by parson Bullock of Bradford, and this year we did resolve upon more brevity in the ordering of it, and do put off the welcoming-in of new parsons until the autumn meeting of the Council; and being without any quire, did chuse out some well-loved hymns and the tunes to them, so that we did make such a joyful noise before the Lord as I did never hear in a congregation of these

Southern parts for many a year. Presently an Offering taken (£28) and brought up in due order, and so to the sermon, where the preacher do give us a mighty fine discourse of Responsibility, and in his turn do observe a commendable brevity, so that we do come to the last hymn and the Blessing after about an hour and $\frac{1}{2}$, and coming out in full daylight, by reason of the putting-on of clocks for a second hour, we do bring about a stop of coaches in the roadway, to the amazement of our neighbours round about. So home on a fine night of spring for a bit of supper, and to bed in much content for the good promise of the meetings.

April 16. Upp and to the Hall for our meeting of Businesse, where first parson Jones of Hindley do offer our thanks to the President for his notable service of the year and for his zeal to visit and hearten the chapells and District meetings, in company with Mistress Baily, being herself President of the Women's League, so they did thus liven two birds with one stone, as the proverb might have it.

He receiving our thanks, do in turn propose to us parson Redfern of Liverpool to be his successor, who, being elected with much acclaim, do straightway delight and uplift us with a most eloquent Discourse, wherein he do show how we must have faith in the victory of goodnesse despite all the years of warres and disputings, and how the church do err in overmuch defending of its cause, where it should rather attack the evils of the time. And with his wonted skill he do lighten his weighty words with some touches of witt, and do make a sly digg at the custom of young folke today to fall to a conference and a discussion of any matter of import, rather than take action on it, whereby they are like to resemble old Omar, who

"... Heard great argument
About it and about, but evermore
Came out by that same door wherein I went."

And presently he do warn us of the sin of the Monastiques, which they did call accidie—a kind of sloth and disillusionment of spirit, which in our day we do call being Fed Upp with Life, and how we must have a care to steer a middle course, like Odysseus of Homer, between the Scylla of reaction and the stiffness of the orthodox, and the Charybdis of the skeptically on the other side.

A great discourse and may worthily be printed anon in a broadsheet, to be read of those who could not hear it now.

He done, we do elect for Vice-President the learned Professor Stratton of Cambridge, who will presently lecture to us; he a zealous layman of our faith and of publique fame as an astronomer (and so may fitly concern himself with other Heavenly Bodies), and after that Mr. Secretary to present the report of the Councill, and I to expound the state of our monies, where do we show a deficiency of getting less by a few pounds than we did budget for, though still not come to fulfil the dictum of Mr. Micawber about financial happiness.

Next the reports of the severall committees called in turn, and any who will may observe upon them; and I do note the Lindsey Presse to report the putting out of my diaries of the last 25 years, which I did collect after the end of the warre, and they did make a pretty fine book of it to my great content; but must now have a care in any new diary that I be not cacht in repeating an old one.

No great questioning on these matters, but some pertinent suggestions made, which will doubtless be weighed in due time; and presently all passed and after some votes of thanks and electing of officers the meeting do come to a stop betimes, so that we may go to our dinners.

Anon back again for some votes on publique matters, as to denounce all wagering and in especial on football games, and to enjoin the sending home of the German prisoners here, and last against the carrying on in peace time of the conscription of youth for the Forces—but after some disputing this voted down by a majority. So to a meeting of the Sunday Schoolers, which this year do have a place within our meeting days, but no great matter of import do arise, save for a fine discourse of parson Cheetham, the new President, and a plan for a closer joining-upp with the Assembly, now agreed on.

Presently out for a dish of tee, and do come again anon

for the meeting of the Townsfolke, at which a great presse which do exactly fill the Hall, and did preside Mr. Mottram of Norwich, a President aforetime and a writer of much note, who do introduce to us the speaker for the evening, Mr. Secretary of State for the Home Office, who is of our fellow-shippe and do thus honour us by coming to address us despite all the cares of his high office; and the chairman do admonish him with a pretty witt that he must essay to tell us how, being the most independent of non-conformers, we may yet fitly survive in the planned order of life now in favour.

He greeted with much acclaim and do give a mighty fine discourse of Freedom in a Planned Society and do show how, beginning with the Greekes of Athens, even down to the last century, freedom was enjoyed by but a few, but now all men may claim it. And he do draw a likeness between the freedom of a sovereign state in the comity of nations and the freedom of the generall in the comity of the state. And whereas the aptitudes of the intellect do before now have the higher place, all aptitudes of skill and craft should henceforth have the like esteem, so that each may be free to develop his own powers to the full.

He done, our thanks offered by parson Price of Leeds in some pertinent words, and so to a hymn and an Offering (£27) and it is very commendable that we do this time double the offerings of a year gone.

(To be concluded.)

THE RECEPTION

By Magnus Ratter

A LARGE company gathered at the Conway Hall, announced by the clear-voiced Mr. Bartram. Would he have been champion town crier of England had he sought other profession? The President and Mrs. Baily, also the President of the Sunday School and Mrs. Carter, then welcomed the delegates. The surprise of the occasion was the presence of Professor Van Holk, from Holland, in London for only a few hours.

He spoke the greetings of Religious Liberalism in Holland, emphasising that even in these difficult times there were good tidings for folks of our community:—

1. The Church in Czechoslovakia, the liberal break-away, had increased from 800,000 to 1,255,000.

2. In Holland it seemed at one time as if religious liberalism was doomed, orthodoxy apparently would triumph. The Church still held a strong position in the life of the people but, for a while, liberalism seemed to lose heart. This was not so now for Liberal Religion had reawakened to new strength. They had an active Youth Work, were strongly on the wireless (B.B.C. please note) and now looked forward with great confidence.

3. The Conference in Berne this year and one to be held at Prague next year would give an opportunity for new Liberal advance.

For these three reasons Professor Van Holk felt that we could take heart for the future; they were good tidings.

His fluent mastery of extempore English, with strangeness sufficient to make it attractive, appealed to the gathering. He was loudly cheered for his message, and his friendly personality.

The Rev. G. E. Hale, recently appointed minister at Hampstead, addressed the meeting as one recently come from Adelaide. He stressed, in voice clear, easy and tuned to the hall, that he brought greetings from folks very like ourselves: did not the congregation at Adelaide either come from or was descended from folks from Newcastle and other places known to us? They spoke there of "coming home" as indeed he so regarded it. In Free Religion they were like ourselves, though when he told that they often broadcast there the likeness ceased. He, too, was cheered.

When Dr. Rowe gave the announcements his salted humour highly delighted the company. Comment on the lesser weaknesses of great assemblies, couched in such quizzical whimsies, is the mark of a cultured mind—and a great joy, sweet and delightful as the one-bite cakes which followed for the fortunate at the tea-table.

THE ANNUAL MEETING

Contributed

The Service of Thy Kingdom

"THAT we who are small in the counsels of the world may become mighty in the service of Thy Kingdom" was the key-phrase in an opening prayer that imposed a high solemnity. Dr. Spinks gave rightful tone to the business of an Assembly of Churches.

The Rev. T. J. Jones commended Mr. Baily for his many journeys during his year of office as President. It was good to hear so valiant a London worker thanked on his own territory for his national service. Mr. Baily—as the many who know their hospitality would expect—made mention of his wife as he returned thanks to the Assembly for their warm approval of Mr. Jones's tribute, remarking that the travel of the President is one of the ways whereby the General Assembly keeps in touch with the provinces.

The Rev. Lawrence Redfern was then given the Rosette of the Presidential Office. He carried the accolade as one born to the purple: yet withal one sensed an inner humility, a responsibility that befits the office. Then he spoke: did ever a man speak like this in our communion? However the printed word may read the spoken word was a wondrous experience.

Professor Stratton, Professor of Astro-Physics at Cambridge, was then welcomed as Vice-President with many pleasing references to his science and his eminence.

Mr. Ronald Jones explained the finances of the year with a lucidity that only one who knows his job can master. That our subscriptions had fallen but that this was balanced by an increase in our endowment income was the outstanding feature of a ten-year stretch.

Mr. Bartram made vigorous appeal for the remaining £21,000 needed to complete the £100,000. He said that someone had promised the last £500 and, though aware of the difficulty, yet felt that the amount would be raised. It could be done if all who have not yet contributed would do their bit: 6,000 persons had thus far contributed.

The Committee's Report

The several committees presented their reports without much comment though the Rev. J. Keir Murren and two others were impatient with the non-appointment of a Youth Organiser. There was also a clear call for the Wayside Pulpit and a desire that the *Khasi News Sheet* should resume publication. The meeting showed a concern about our friends in Germany. Two matters, highly significant and both most valuable, were in the printed reports; the record of the Mission to Ourselves, which must and ought to go much further; also, the record of the Unitarian Home for Children near Prague, now happily functioning; the Spiritual and the Practical without which a Church cannot live. Otherwise the committee reports told of the normal and necessary carrying forward of the work of the year.

Smelling the battle not far off, the Assembly and the amendmenters dispersed for their mid-day oats before resuming the Business Meeting. The first two Resolutions were formally moved by the President on behalf of the Council.

"That this Annual Meeting of Ministers and Delegates, recognising that if there should be a third world war the magnitude of the disaster to civilisation would be incalculable, records the conviction that international efforts to prevent war, while more than ever demanding the support of the churches, cannot alone achieve their end. The supreme need of the world is an enlightened religious faith applied to every problem of man's common life, in acknowledgment of the principles of divine sonship and human brotherhood. The churches must clarify their own fundamental beliefs, eliminating outworn and irrelevant dogmas, and must with a new sincerity respond to the insistent challenge of our time, making every effort to embody in practical service the universal laws of righteousness and love."

This was seconded by Mr. Charles Mackay, with Scottish zeal and sound oatmeal reasoning. The Resolution was carried.

The second Resolution, moved from the Chair, was:—"That this Annual Meeting of Ministers and Delegates appeals with renewed emphasis to every minister, Sunday School teacher and church member to consider most earnestly the moral and social disintegration that is spreading through all classes of society as a result of the vast extension of facilities for betting and gambling, including the alarming growth of the football pools: to recognise that this is an urgent moral problem of individual and social life, and one on which every religious movement should pronounce in clear and decisive terms: to study the ethical implications of the habit of betting and gambling, to instruct the younger generation especially concerning its evil roots and disastrous effects upon individual character and social well-being: and to eliminate from our church activities every concession to the gambling spirit."

This was seconded by the Rev. Magnus Ratter, who said that he represented the Assembly on the Churches Committee on Gambling, the committee mostly responsible for the assembling of data as to the spread of gambling over the last ten years. During an interesting discussion opposing viewpoints were represented by the Rev. Walter Walsh, who wisely pointed out that the last phrase might jeopardise much money raised at bazaars by raffles. The Rev. F. Cottier, in reply, gave an instance of a man luckily winning £6,000 first time trying a football coupon: but true insight saw that though the luck conjured a limousine from the garage it brought even stranger things from the murky depths of a man "luckily" degraded. At one point the discussion seemed to suggest that capitalist society explained gambling: rectify the former and the latter would disappear. Much discussion showed a great need for further discussion, for how can the Church teach if it be divided—as our Assembly is divided on this issue? The Resolution was carried by a modest majority.

Emergency Resolutions

It seems a pity that emergency resolutions are allowed where it is not an emergency matter. It means that the Assembly is required to speak, either for or against, on issues suddenly brought to attention on the spur of the moment. This is bad, very bad. Assembly resolutions should be in hand in such time that delegates can vote somewhat the majority mind of their church. How can they if they only know at the Assembly itself? But a democratic vote allowed the latecomers to catch a special bus.

The first late Resolution was proposed by Mr. Treacher and seconded by Rev. Sidney Spencer.

"The General Assembly of Unitarian and Free Christian Churches views with strong disapproval the continued retention of 300,000 prisoners of war in England, and we would beg H.M. Government to revoke its decision not to accept the Allied Control Council's recommendation to increase the repatriation figure."

Discussion succeeded in withdrawing the sting that was in the tail of the original resolution, that all such prisoners should be returned by the end of 1947. It was clear that the Assembly felt deeply the justice of the plea, made most urgent by two good speeches from Proposer and Seconder. The Resolution was carried, strongly.

The second late Resolution was proposed by Rev. S. Mossop and seconded by Dr. Tarrant.

"This meeting records its deep concern regarding the continuation of conscription in peace-time, which it regards as being opposed to the national tradition of personal freedom, a threat to world peace, and inimical to the moral welfare of youth."

"It would therefore strongly urge H.M. Government to abandon the National Service Bill now before Parliament."

In proposing the Resolution, Mr. Mossop suggested that military might lead to industrial conscription and that military life was most prejudicial to the moral life of youth. He used pacifist argument at its best wherewith to commend the matter to the Assembly. Dr. Tarrant made it clear that she was not a pacifist, but thought here was chance to secure a united voice to the world on an important issue. At once, however, leading the discussion, Professor Stratton delivered a broadside of powerful reasoning from which the Resolution never really recovered. There was some sharp discussion: the Resolution was lost by 70 to 50 votes.

It is to be noted that this part of the proceedings is ever attended by the sharpest divisions of opinion and is often the least satisfactory at the close. There is a moral somewhere.

This week's issue of "The Inquirer" will cost you **THREEPENCE**. Further numbers have been printed and can be had on application to "The Inquirer", 14 Gordon Square, London, W.C.1.

DENOMINATIONAL POLICY AND PROGRESS

Contributed

MUCH THOUGHT is being given today to the general problem of combining freedom with organization and planning, and in a special way we are faced with this problem in our own denomination. It was therefore significant that the Friday morning session at the General Assembly meetings, which was presided over by the Rev. F. Cottier (Gorton) should be devoted to a discussion of the theme "Denominational Policy and Progress".

The Rev. H. Stewart Carter (Cambridge), one of the two principal speakers, described the formation and work of a special Policy Committee of the General Assembly, which, freed from the necessity of occupying itself with routine business, was able to devote itself to finding ways and means of implementing the recommendations of the Report of the Commission on the Work of the Churches. This report was intended to form the basis of the policy of our movement. In passing, he lamented the lack of laymen able and willing to serve on this committee, which at the moment was wholly composed of ministers.

One of the greatest obstacles in the way of planning in our movement was the individualism and independence of the churches, and this must be overcome if we as a group were to make our contribution to the moral and spiritual uplifting of the world. The Policy Committee had worked out a method of priority in setting about its task and had decided first to seek the confidence and co-operation of the District Associations. They, in turn, had been persuaded to form policy committees of their own and in some cases even individual churches had set up such committees.

Grouping of churches might be necessary in the interests of greater efficiency and in order that our ministerial resources might be put to the best use. Individualism and independency must not be allowed to become a stumbling-block in the way of effective grouping. Instead, however, of grouping together two or three weak churches, it was better to link one or two weak churches to a strong church and the strong church must be prepared to co-operate with the weak churches in the choice of minister in such cases.

Attention must also be paid, said Mr. Carter, to the strengthening of our headquarters machinery, and steps had already been taken towards this end during the General Assembly meetings, by the decision to link together more closely the Sunday School Association and the General Assembly.

Finally, Mr. Carter referred to the Appeal Fund, the income from which was to be expended over the next ten years, and he asked what was to happen when the Appeal Fund was finished. It was to be hoped that from among the subscribers to the Appeal Fund there would be many who would eventually become annual subscribers to the General Assembly. We depended on this personal interest in our work and in this the strength of our movement lay.

The second principal speaker was the Rev. H. H. Cheetham (Stand), who spoke on the work of the Forward Movement Committee, of which he is secretary. Drawing a parable from the fine spring-like weather which had prevailed during the Assembly meeting, he suggested that springtime had returned to our movement, bringing with it a renewal of life. "Missions to Ourselves" had been held in various churches, sometimes in groups, sometimes in individual churches, and in every case had been accompanied by renewed interest in congregational life and sometimes by the addition of new members. Using Gerald Heard's illustration of the chick and the egg to describe the characteristics of these Unitarian Missions, Mr. Cheetham said that just as the egg might be the means of life for the chick if it assimilated the contents of the shell, but might also be its tomb if it did not, so too, unless we assimilated the spiritual means of life within the framework of our own churches, we should find that our churches would die. We should only attract new life to our

churches if there was already life within them, and hence the objects of the "Missions to Ourselves" were "to deepen our devotional life, to increase our sense of congregational fellowship, to make clear our beliefs and to promote our loyalty to the wider movement for religious freedom and progress". Mr. Cheetham emphasized the careful preparatory work which must precede all Missions, and also the importance of continuing afterwards and in time perhaps holding a second Mission.

The world needed a church like ours but we must first of all show that we were alive. We needed to effect a synthesis between the nineteenth century spirit of freedom and the twentieth century team spirit.

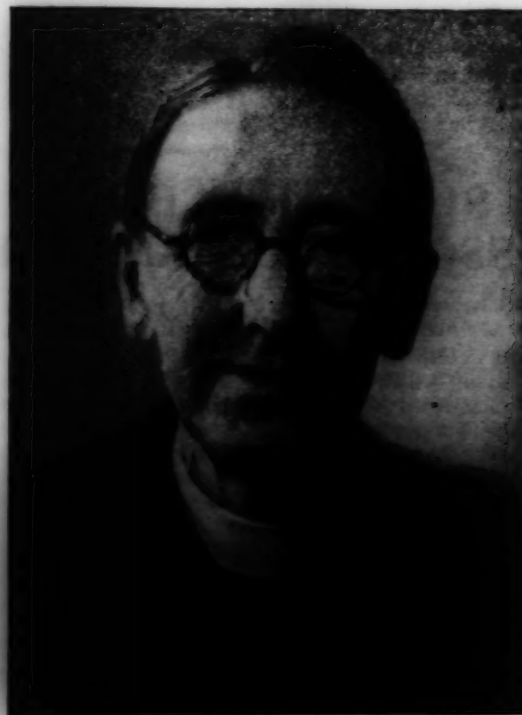
In the general discussion which followed the first speaker was Mr. Vaughan Lewis (Cambridge), who raised the question of the welfare of the ministry and suggested that direct approaches to the churches should be made, encouraging them to do all they could to increase stipends. He also thought that in the problems arising from the grouping of churches the Laymen's League and the Men's League might do much to assist ministers.

Professor Dorothy Tarrant (Wandsworth) pleaded that older members with strong attachments to a local church should be prepared to readjust themselves to changing circumstances and be ready to acknowledge a wider loyalty to the movement as a whole. Towards this end official visits from outside would be a great help.

The Rev. Basil Short (Pendleton), President of the Young People's League, spoke about the loyalty which members of the Y.P.L. were showing to their own local churches and to the denomination as a whole, and stated that they were anxious to help the movement in every possible way and would welcome a lead from the Policy Committee and the Forward Movement Committee in this matter.

Mr. John Radcliffe (Stalybridge), an ex-serviceman, urged the need for finding avenues of service for the younger laymen in our body.

The Rev. Basil Viney (Swansea) suggested that the Policy Committee should draw up a general statement of our faith, which our churches might have as a poster or painted on their notice boards.



DR. MORTIMER ROWE

The Secretary of the General Assembly, who was responsible for all the excellent arrangements for the Annual Meetings. This is Dr. Rowe's nineteenth year as Secretary of the Assembly.

The Rev. Stanley Mossop (Knutsford) thought that it was a good thing to have a monthly forum, led by members of the congregation for the discussion of religious questions, the finding to be published in the local calendar or magazine.

The Rev. G. W. Parkinson (Doncaster) referred to the Wayside Pulpit notices.

The Rev. Principal R. V. Holt (Manchester) said that individualism in churches really amounted to selfishness. He urged small congregations to sit more closely together and to adapt buildings where possible. Ministers of strong churches grouped in a scheme should have the assistance of a

student fresh from college or lay pastor, who would also benefit from the training.

Mr. Bartram (Golders Green) thought that our churches should be made attractive in appearance.

In conclusion the President of the General Assembly, the Rev. Lawrence Redfern (Liverpool), said that our aim must be to deepen and improve the quality of the life that is already in the churches and also to get more people into our churches. Larger congregations helped ministers. We must remember that freedom was not enough but that we must have conviction. We were not merely searchers after truth. These were some truths which we had found.

GENERAL ASSEMBLY APPEAL FUND

HOW THE DISTRICTS ARE PROGRESSING

(Totals are the latest supplied to the Secretary and present totals may be slightly higher.)

	Target £	Total £		Target £	Total £		Target £	Total £		Target £	Total £						
EAST CHESHIRE																	
Ashton	160	101	Buxton	120	52	MIDLAND (Cont.)											
Dean Row	400	681	Denton	620	240	Waverley Rd.	250	161	Northampton	312	474						
Dukinfield	1,096	784	Flagg	—	—	Wolverhampton	97½	103	Old Meeting	—	10						
Glossop	150	131	Hyde Chapel	1,000	1,279	Women's League	97½	66	Stafford Group	—	14						
Flowerly Field	—	250?	Knutsford	300	157	Coventry	60	51	Tamworth	97½	20						
Macclesfield	500	227	Mossley	600	224	Dudley	281	120	Warwick	—	34½						
Mottram	—	—	Stalybridge	500	400	Kidderminster	226	122	West Bromwich	94½	28½						
Stockport	750	1,115	Styal	—	—	Lye	129	66	Birmingham Group	—	8						
						Moseley	129	66	Unattached	—	12						
NORTHUMBERLAND & DURHAM																	
Carlisle	150	152	Choppington	25	33	NORTH MIDLAND			Leicester, G.M.	1,000	1,468						
Middlesbrough	50	17	Newcastle	1,000	1,250	Nottingham, H.P.	680	898	Hinckley, G.M.	648	335						
South Shields	100	90	Stockton	300	85	Leicester, N.R.	168	31	Derby	—	60						
Sunderland	40	26	Gateshead (closed)	—	2-6-0	Mansfield, O.M.H.	416	646	Belper	—	76						
District Association	14-5-6					Boston	108	94	Lincoln	208	186						
						Coalville	40	43	Kirkstead	—	40						
						Loughborough	144	91									
NORTH & EAST LANC.																	
Group 1																	
Bury, Bank St.	782		Chesham	—	4	WESTERN UNION			Crediton	—	5						
Stand	164		Ainsworth	—	357	Bath	200	135	Cullompton	156	173						
Rochdale	432		Heywood	—	—	Bridport	180	273	Frenchay	30	5						
Group 2																	
Bolton, Bank St.	1,543		Bolton, Unity	595		Bristol, Clifton	238	64	Ilminster	156	95						
Bolton, Halliwell Rd.	53		Horwich	37		Cirencester	30	13½	Newton Abbot	10	4						
Rivington	—		Walmsley	150		Crewkerne	156	274	Shepton Mallet	17	16						
Chorley	59					Exeter	100	37	Tavistock	81	121						
Group 3																	
Chorlton	287		Astley	63		Gloucester	157	122	Taunton	242	254						
Croft	96		Leigh	86		Moretonhamstead	10	2	Torquay	117	99						
Hindley	352		Park Lane	152		Plymouth	150	112	Trowbridge	200	58						
Group 4																	
Blackpool, N. Shore	—		Blackpool, S. Shore	579		Sidmouth	183	601	Yeovil	—	12						
Ansdell	41		Preston	10		Bridgwater	180	132	District Women's League	—	1						
Lancaster	9		Kendal	80		Bristol, L.M.	238	289									
Group 5																	
Newchurch	315		Rawtenstall	102		Cheltenham	210	206									
Accrington	164		Blackburn	25													
Burnley	151		Padiham	540													
Colne	14		Todmorden	42													
MIDLAND																	
Conley	472	300	Newhall Hill	100	52	YORKSHIRE											
Cradley	218	159	Oldbury (Token)	30	30½	No individual figures returned. Following data supplied:											
Everham	300	282	Shrewsbury	125	82	Original Targets set by churches (Total)											
Kingswood	207	168	Stourbridge	120	83	Expectation from these churches as a group											
Messiah	1,000	2,950	Walsall	136½	115	Expectation from other churches which have not set any targets.											
SOUTHERN																	
No returns																	
SOUTH-EAST WALES																	
No individual returns received																	
District Total given as																	
										£5,875							
										6,240							
										510							
										£6,750							
										£1,560-14-6							

SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING

THE 113th Annual Meeting of the Sunday School Association, which was held in the Conway Hall, on Wednesday, April 16, may well be remembered as the meeting which inaugurated a new period of expansion and development in Sunday School work in our movement, because at this meeting the proposals of the committee for closer union of the Association with the General Assembly were unanimously accepted.

The effect of these proposals will briefly be as follows. The Association will continue in being as an organisation, in the same way as the Social Service Union, but like that body, it will hand over its income to the General Assembly to be expended on the work of the particular department of the General Assembly in which it is interested, in this case the Religious Education Department. The Assembly, for its part, will take over the financial and other responsibility for the work of the R.E.D., and this will mean not only that greater financial resources will be at the disposal of the department, but also that reports of its work will be brought before the Council of the General Assembly, thus ensuring that this

work takes its rightful place in the work of the movement as a whole. The link between the Sunday School and the General Assembly will be further strengthened by the fact that the secretary of the R.E.D. will be an assistant secretary of the General Assembly, appointed by the Assembly, in consultation with the Sunday School Association.

The annual report and accounts were presented and adopted, special attention being called to the publications during the past year, which included more volumes in the Ten Minute Talks series.

The Rev. H. H. Cheetham, of Stand, was elected President, in succession to the Rev. H. S. Carter, Mrs. C. P. Scott, of Ashton-under-Lyne, the President-Elect, having been compelled to withdraw for personal reasons. It is hoped that Mrs. Scott will succeed to the Presidency next year.

In his presidential address, Mr. Cheetham referred to the application of modern methods in our Sunday School work, and warned teachers against the fallacy of assuming that all instruction must take place at the particular psychological level of the child. It was sometimes good to teach children things which they might not be able to appreciate fully until they were older and more experienced, as for example, great passages from the Bible. He commended the present tendency to inquire more deeply into the technique of worship, and looked to an improvement in the standards of worship in our Sunday Schools as a means of helping to bridge the gap between school and church. We needed a wider concept of

our work which would view it as a means of training children in the practice of community life, and we should not hesitate to make full use of good music and drama in our schools. Finally, Mr. Cheetham revealed his deep understanding of Sunday School work and of the hindrances to its progress when he criticized the attitude of those who took a sentimental view of childhood as an age of innocence and trust which, however, was bound to pass away in the face of the disillusionment of later years. Such people, he said, could not view the work of the Sunday School in its proper perspective as a training ground for life. The metaphor of the stream which eventually became a river and flowed out into the sea should be at the back of the minds of all Sunday School workers. We need to recognize the child in ourselves, he concluded.

The following were elected to the Committee for the ensuing year: the Revs. G. C. Bolam, H. S. Carter, W. H. Cordell, Mrs. M. G. Cottier, Revs. J. Kielty, L. Mason, J. W. Maw, J. H. Smith and M. C. Ratter, together with a representative of the Northern Sunday School Federation. The Hon. Treasurer, Mr. J. S. S. Cooper and the Hon. Auditors, Mr. O. Furnival-Jones and Mr. P. M. Gimson, were re-elected.

YOUNG PEOPLE'S LEAGUE MEETING

The youth of our movement opened the G.A. Week in London at their meeting on Monday evening. Here, with sincerity and enthusiasm, the young people gave the sense of embarking on a spiritual adventure. With grace and charming efficiency, Miss Margaret Smith, S.E. Regional Y.P.L. President, succeeded in making an excellent chairman.

The Rev. E. B. Short, National President, spoke of the history of the movement and of its difficulties during the war, but because of hard pioneering the movement was now near pre-war strength. He instanced the criticisms (the indecision on the Youth Organiser), but pointed out that the youth would be ready to go forward, and the Y.P.L. would play a part.

Michael Thornycroft, of South-East Y.P.L., described the attitude of a 14 year old. One is reconnoitring the field of life; evaluating church and cinema, study and pastime, work and relaxation, seeking objects for one's time and energy. Through the comradeship of the Y.P.L. one could come to appreciate, love and serve Unitarianism.

Ronald McGraw, Chairman of the Y.P.L. Commission, spoke of the need to realize the importance of the present and of the unpreparedness of the youth. He pointed out the need for leadership and of the challenge to convey to our members a sense of an urgent mission. If we were to go forward then every member must be aware of his responsibility as a pioneer.

Dorothy Smith, N.W. Vice-President, described activities in that region. There had been discussions, at rallies, on the Manual of Church Membership and the part of Y.P.L. in the churches. In a desire to be practical, members had done church-gardening, and to encourage a communal spirit had held a successful Drama Festival. The Regional Committee now intended to strengthen existing branches ready for future expansion.

Raymond Hodgkinson, North-West Y.P.L. President, said Y.P.L. needed a "Mission to itself". Branch activity must be balanced: (1) Worship—regular branch services in chapel; (2) Educational—denominational, social, international study and discussion; (3) Practical—digging churchyards, helping struggling congregations; (4) Social—nowadays much overdone. Regions should help—and press—such branch activity. He rejoiced to see older people supporting the meeting.

Guest speaker was Jean Thurman, of the World Federation of Democratic Youth, to which Y.P.L. is affiliating. She spoke movingly of the Federation's terrible struggle against Fascism, and now co-ordinating the efforts of world youth towards a lasting peace. If our elders' efforts fail, youth will suffer utter catastrophe. We must strengthen U.N.O., not scorn its failures. Y.P.L. Branches should undertake international study, exchange, and club adoption.

A beautiful vesper service, arranged and conducted by young people from the London churches, closed what was an inspiring meeting.

And so youth led the way at the 1947 Annual General Meetings.

WOMEN'S LEAGUE ANNUAL MEETING

THE 39TH ANNUAL MEETING of the Women's League was held on Thursday, April 17, presided over by Mrs. Harold Baily, National President. A message of greeting was read from the Women's Alliance of America in which they paid tribute to the tremendous sacrifices made by our women since the war began.

The committee's report and accounts were received and adopted and an alteration to the rules was agreed "That the President be elected for one year with the option of re-election for a second year. And that the ex-President be appointed Vice-President during her successor's year of office".

Mrs. Wilde, President of the Ulster District, thanked the officers and committee for their work during the year and proposed the election of Mrs. Nightingale of Evesham as President and the re-election of five Vice-Presidents and the Treasurer, Secretary and Fellowship Secretary.

The result of the election to the Central Committee was announced, Mrs. Canning, Mrs. Cordell, Rev. Constance Harris, Mrs. Maurice Jones and Miss Nanson being the five new members.

Miss M. L. Harford of the Council of Social Service spoke about the Curtis Report, having been a member of the committee. She spoke of the terms of reference of the report which was the direct result of the publicity attaching to the gross ill-treatment and consequent death of a young boy, who had been boarded out. Miss Harford spoke of the different groups of social workers and local authorities who had been consulted about conditions in their own neighbourhood. The committee discovered the tangle of administration which pursues the child deprived of a normal home life and parent; in fact, five ministerial departments had to be asked before one ministerial voice could speak.

The result of the investigations by the committee showed the need for a reception home where children could be received and drafted to suitable surroundings.

The tradition of Unitarians in social work makes it a duty to the community for League members to take their share in this work. If it is impossible for many to adopt children, it is possible for every branch to interest itself in the well-being of these "unlucky" members of society.

Miss Harford appealed to the League as religious women to find out from the local authorities where the women's interests would be appreciated. The new President, Mrs. Nightingale, thanked Miss Harford and hoped that everyone present would take her words to heart and go home and act on them.

MR. MOTTRAM INTRODUCES

NEVER, said Mr. R. H. Mottram, in introducing the Rt. Hon. J. Chuter Ede, M.P., at the public meeting, was a chairman more unnecessary, in introducing, as he had to, a member of the Government with such extraordinary powers, a man who could "in the last resort relieve you, who stood between you and the great unknown". But they were proud to have Mr. Ede, not merely for himself, but as one forming part of a remarkable tradition, for in spite of limited resources, and limited numbers, the Unitarians had been able to call on members of the Cabinet twice within recent years. That Lord Woolton and now Chuter Ede, though coming from the same body of sympathisers, might take different sides of a question was not derogatory to the Unitarians but a tribute to them. It was unnecessary to introduce Mr. Ede to his audience; it could be regarded as a microcosm of the character of the country. In 400 years the Unitarian Chapel was the last resort where almost any opinion could be expressed or listened to with tolerant sympathy; it was the last extreme edge of English self-government. We knew, however, that there had to be more order in our comings and goings; we must accept a certain amount of regulation in our affairs; we could no longer rely on muddling through. We looked to the speaker to learn precisely how much of our individualism could be fitted into a planned society.

CORRESPONDENCE

GENERAL ASSEMBLY: ANNUAL REPORTS

SIR.—We are in need of a dozen or more copies of the Annual Report. If any minister or delegate can now spare his copy, I shall be grateful.—Yours,
14 Gordon Square,
London, W.C.1.
Mortimer Rowe.

A NEW INTERPRETATION?

SIR.—May I assure Dr. Rowe that my reference to the Golden Treasury of the Bible was not gratuitous but deliberate. The Anthology part is admirable and its excellent format a pleasure to use. But the critical notes date and many are now after the lapse of years out-moded by advances in Biblical research. Professor Dodds, of Cambridge, in a recent broadcast outlined many of those changes. This is the fate of all science and Biblical criticism belongs to that category. I felt at the time when the Golden Treasury of the Bible was published that it was a pity to mix "time opinion" with the immortal text of the Scriptures. The Golden Treasury of English Poetry, I believe, suffers from no such handicap. Would that the critical introductions could be published separately and constantly revised, Dr. Rowe's Anthology might then attain an even wider circulation.

I regret Dr. Rowe's contemptuous reference to "an amateur". Amateurs have done great work in the world. Jesus was dismissed by expert authorities of his day with the sneer, "Is not this the carpenter?" yet a "sober and critical scholar" like Dr. Rowe is not ashamed to edit this amateur's sayings. Mr. Graves may be an amateur but would that many more professional theologians had his intimate knowledge of the Roman world in the time of Jesus. One singular merit his "King Jesus" has. It is most readable. I confess it is the first biography of Jesus I could not put down until I had finished it. Some of the views are untenable, but his method is in line with the new historical criticism which is revolutionizing all our appraisal of written documents and accepted authorities.—Yours,
Ruthin.
F. Heming Vaughan.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.
Subscription Rates: 12s. per annum (post free).
Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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TEL: BUS. 7554. Editorial: BUS. 2912

NEWS REVIEW

THE "HIBBERT JOURNAL"

AT THE end of this year the *Hibbert Journal* is to lose the services of its distinguished Editor, Dr. L. P. Jacks, who, now in his 87th year, has felt it necessary to resign. The *Journal* was founded in 1902 with Dr. Jacks as its Editor, and the late Professor G. Dawes Hicks as Assistant Editor. Under the able and devoted direction of Dr. Jacks the *Journal* has for forty-five years been one of the most important contributions of the Hibbert Trust to the fulfilment of its commission under Mr. Robert Hibbert's Trust Deed of July 19, 1847, to aid "the spread of Christianity in its most simple and intelligible form" and "the unfettered exercise of the right of private judgment in matters of religion".

Bolton: Bank Street.—By the deaths, on March 23, of Mrs. James Walker, aged 84 years, and on March 29, of Mrs. Samuel Gordon, aged 72 years, Bank Street Chapel has lost two dearly-loved members who had each had a life-long interest in the welfare of the Chapel and the Sunday School and in the other local churches of our denomination. Their passing will be mourned by all who knew them and the sympathy of many friends will be extended to the families of both these gracious and generous members of our household of faith.

Knatsford: Brook Street Chapel.—On Sunday evening, March 30, at a Confirmation Service, twenty young people were received into the membership of the Chapel by the minister (Rev. Stanley Mossop) and the chairman of the congregation (Mr. A. W. Cowburn). The Rev. Fred Cottier extended to them a welcome into the wider fellowship of the Assembly of Churches, and delivered an address which deeply impressed the young people and the large congregation.

Liverpool: Tenth Park.—The Ancient Chapel was honoured by a visit from the former President of the General Assembly at the morning service on March 30. There was a congregation of about sixty, including the Brownies, and the President read the lesson and at the close of the service spoke to the congregation, bringing the greetings of the General Assembly.

Sidmouth W. L.—A successful Bring and Buy Sale in aid of the G.A. Appeal Fund was recently organised by the Women's League, resulting in an additional contribution of £20 1s. 6d. Despite all restrictions, members provided an excellent tea for all comers at a charge of 9d. each. A feature of the occasion was the display of

the G.A. Photographic Exhibition of Churches, which evoked considerable interest. The session closed on March 25 with an enjoyable social evening of music and games. An excursion to Torquay is being arranged in May, and on June 18 we expect a big gathering at the Annual Meeting of the Western District Women's League.

EDITH HALL

UNITY CHURCH, ISLINGTON, and the whole Unitarian movement have lost a most ardent and devoted friend by the death of Miss Edith Hall, on February 19.

Her energy and enthusiasm were unbounded, and were wholeheartedly consecrated to the Church. No short notice can possibly do justice to her.

For over forty years she taught in the Sunday School, very rarely missing a Sunday. Some of her scholars are now parents of growing families, and till the end remembered her and wrote to her with deep affection. She took charge of the Mothers' Meeting for many years, and was a keen member of the church choir. Her help at concerts was greatly valued, for she loved music and the arts. Her membership of the church committee extended over twenty years, and every constructive idea received her strong support.

During much of the time while Miss Hall laboured at Islington, her home was at Pinner, but one knew that, despite the distance, she was certain to be at the service of worship, or the Sunday school or the committee meeting. No one even asked whether she would possibly be absent on account of the weather, or of some more important engagement. Only serious illness could keep her away, and, as she enjoyed excellent health, that seldom happened.

When Miss Edith Hall went to Heacham on account of the war it was a heavy blow to Unity Church. Now we shall not see her again as we hoped to do—but her fine example is a challenge to us all.
A. V. F.

CALENDAR

SUNDAY, APRIL 27th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES.
ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11 and 6, Rev. PRIESTLEY PHILLIPS.
ACOCKINGTON, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. J. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Rd. Ch., 11 and 6.30, Rev. A. W. VALLANCE ANDRELL. (See Lytham St. Anne.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
BATH, Trim St. Chapel, Unitarian, 6.30, Supply.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILDE.
BENSLS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. F. HANKINSON.
BILLINGSHURST, Free Chr. Ch., South St., 11.15, Mr. W. T. WILKINS.
BIRKENHEAD, Un. Ch., Beasborough Rd., 3.30, Supply.
BIRMINGHAM, Church of Messiah, Broad St., 11, Rev. H. LISMER SHORT, 6.30, Rev. H. G. WOODFORD.
BIRMINGHAM, Moseley Unitarian Church, Yardley Wood Road, 6.30, —.
BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Rev. J. H. CORAM DAVIES.
BLACKBURN, Unitarian Ch., St. Andrews Street, 6.30, Supply.
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. V. M. K. JAMES.
BOLTON, Bank St., 10.30 and 6.30, Mr. IRVIN HODGSON.
BOLTON, Halfwell Rd., Free Ch., 10.45 and 6, —.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. I. L. TOSLAND.
BOSTON (Lincoln), Spain Lane Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Rev. Dr. G. K. BROWN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRADFORD, Broadway Av., 3.15, Mr. DUDLEY RICHARDS.
BRIDGWATER, Christ Ch., Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Un., New Rd., 11 and 6.30, Dr. J. CYRIL FLOWER.
BRISTOL, Lewin's Mead Meeting, 6.30, Principal NICHOL CROSS.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. C. H. EASTON.
BURNLEY, Unitarian Ch., Trafalgar St., 6, Rev. J. HORACE SHORT.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY ST. EDMUND, Churchgate St. Chapel, 6.30, Mr. H. GORE.
BURYTON, Harrington Rd., 11 and 6.30, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CAMERY, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. POTER.
CARLISLE, Un. Ch., Lonsdale St., 2.30, Junior Church; 6.30, Rev. W. CARTER.
CHATHAM, Unitarian Ch., Hammond Hill, 6.30, Mr. C. H. COLE.
CHILTERNHAM, Rayhill Un. Ch., 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHICHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILKINSON.
CHICHESTER, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROMAN.
CHURCHVILLE, Ashton, 10.30 and 6.30, Rev. E. GLYN-EVANS.
COKE, Prince's St., 11.30 and (occ.) 7, Rt. Rev. W. A. WHITFIELD.
CONLEY, South Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. E. W. HILL.
COURTNEY, New Great Meeting House, Holford Rd., 11, Children's Church, 6.30, Supply.
CREWE, Free Christian Church, Beech St., 6.30, Rev. GRACE MEWHORT.

CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. C. H. EASTON.
 CROYDON, Free Christian Ch., Dennett Rd., 11, Rev. ARTHUR LONG.
 DEAN ROW, 10.45, STYAL, 6, Rev. E. E. WRIGLEY.
 DENTON, Wilton St. Chapel, 11 and 6.30, Rev. JOHN CROFT.
 DERBY, Friar Gate Unitarian Chapel, 6.30, Supply.
 DITCHLING, Old Meeting House, 10.45, —.
 DONCASTER, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
 DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. ALBERT SMITH.
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
 DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
 EDINBURGH, St. Mark's Ch., Castle Terrace, 11 & 6.30, Rev. W. TAVENER.
 EVESHAM, Oat St. Chapel, 11 and 6.30, Supply.
 EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
 GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. W. R. CLARK-LEWIS.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
 GLASGOW, Ross St., Unitarian Ch., 6.30, Supply.
 GLASGOW, St. Vincent St., Unitarian Ch., 11, Supply.
 GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
 GLOUCESTER, Barton St. Ch., 6.30, Rev. B. L. GOLLAND.
 GODALMING, Meadow Chapel, 6.30, Rev. G. M. BEAMES.
 GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.
 HALI Chapel, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.
 HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
 HINCKLEY, Great Mt., Baines Lane, 11 and 6, Rev. J. GORDON DAVIES.
 HINDLEY, Presbyterian Ch., off Market Street, 10.45 and 6.30, Student.
 HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
 HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
 HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
 HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. J. POTTER.
 HULL, Park St. Church (Unitarian), 6.30, Rev. R. PHILIPSON.
 ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
 IPSWICH, Unitarian Ch., Friars St., 11, Supply.
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
 KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. S. MOSSOP.
 LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.
 LEICESTER, Narborough Rd., 6.30, Mr. C. V. WALTON.
 LEICESTER, The Great Meeting, 11 and 6.30, Dr. HURN.
 LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
 LETCHWORTH, Vassanta Hall, Gernon Walk, 11, —.
 LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
 LINCOLN, High St., Unitarian Ch., 6.30, Rev. DR. ALFRED HALL.
 LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. F. D. JONES.
 LIVERPOOL, Bootle Free Church, 6.30, Mr. HILL WAREING.
 LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURKEN.
 LIVERPOOL, Gateacre Chapel, 10.45 and 6.30, Rev. DUNCAN STEWART.
 LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
 LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
 LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
 LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LONG.
 LONDON, Blackfriars Mission and Stamford St. Ch., 6, Rev. A. LONG.
 LONDON, Brixton, Services at 5 Killicker Av., S.W.2, 11, Rev. E. G. LEE.
 LONDON, Essex Ch., Notting Hill Gate, 11 and 3.30, Rev. J. BALLANTYNE.
 LONDON, Forest Gate, Upton Lane, 6.15, Mr. F. CORDELL.
 LONDON, Golders Green, Hoop Lane, 11 and 6.30, Dr. STEPHENS SPINKS.
 LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. CORDELL.
 LONDON, Hampstead, Roslyn Hill, 11 and 6.30, Rev. G. E. HALE.
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
 LONDON, Islington, Unity Church, Upper Street, Preston Hall, 7, Rev. JOHN HINKINS.
 LONDON, Ilford, High Rd., 6.30, Mr. J. REECE WALKER.
 LONDON, Kilburn, Unitarian Ch. Ch., Quex Rd., 11, Mr. VICTOR FOX.
 LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. T. L. JONES.
 LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. T. L. JONES.
 LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
 LONDON, Newington Green, Unitarian Ch., 6.30, Rev. E. G. GREEN.
 LONDON, Richmond Free Ch., Ormond Rd., 11 Rev. ETHEL KAY.
 LONDON, Rhyl St., Kenish Town, 6.30, Rev. GORDON BEVERLEY.
 LONDON, Stratford, Unitarian Ch., 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
 LONDON, Theistic Ch., 1 Grosvenor Pl., 11, Mr. A. STEPHEN NOEL.
 LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. WALTER M. LONG.
 LONDON, Welsh Unitarian Ch., at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, May 4, Mr. BRYN JONES.
 LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. E. G. LEE.
 LONDON, Woolwich, Service temporarily suspended.
 LUTHAM ST. ANDREW (AMMERS), Un. Ch., Channing Rd., 11 and 6.30, Rev. HENRY CHARTER.
 MACKLEFIELD, King Edward St., 10.45 and 6.30, Rev. H. LEMER SHURY.
 MABLETOWN, Unitarian Ch., Market Buildings, 6, Supply.
 MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11 and 6.30, Rev. FRANCIS TERRY.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MCKLEWRIGHT.
 MANCHESTER, Fallowfield, Dob Lane Chapel, 10.45 and 6.30, Supply.

MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
 MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45, Rev. GRAHAM SHORT, 6.30, Supply.
 MANCHESTER, Mill St. Free Ch., Bradford, 6, Mr. R. S. SALT.
 MANCHESTER, Monton Ch., Eccles, 10.45, Mr. H. C. EVERETT, 6.30, Mr. G. J. EVANS.
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. E. BASIL SHORT.
 MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
 MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. H. H. CHEETHAM.
 MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.
 MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.
 MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
 MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
 MORECAMBE, see Lancaster.
 MORETONHAMPTON, Cross Chapel, 3, Rev. C. G. TOONE.
 MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.
 NANTWICH, Old Chapel, 6, Mrs. LONGBOTTOM.
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
 NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCLELDOWNNEY.
 NEWPORT, I.O.W., Un. Ch., High St., 11 and 6.30, Rev. G. R. BUCKLEY.
 NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
 NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MOBBS.
 NORWICH, Octagon Ch., 11, Rev. L. MASON.
 NOTTINGHAM, High Pavement Chap., 10.45 and 6.30, Rev. C. G. BOLAM.
 OLDHAM, Lord St. Ch., 10.45 and 6.30, Rev. KENNETH SHERRATT.
 OXFORD, Manchester College Chapel, 11.30, Rev. W. T. WILLIAMS.
 PADIHAM, Nazareth Un. Ch., Knights Hill, 10.30 and 6, Rev. L. A. GARRARD.
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, —.
 PLYMOUTH, Unitn. Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KIRLEY.
 POOLE, Unitarian Church, Hill St., 6.30, Rev. Dr. G. K. BROWN.
 PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. B. STURGES.
 PRESTON, Unitarian Ch., Church St., 10.45 and 6.30, Rev. W. HAWORTH.
 RINGWOOD, Hants., The Meeting House, 1st and 3rd Sundays, 11, Other Sundays, 6.30.
 ROCHDALE, Blackwater Street, 10.30 and 6, Rev. E. D. DAVIES.
 ROTHERHAM, Ch. of Our Father, 10.30 and 6.30, Rev. C. BARTLETT.
 SALE, Atkinson Rd., 11, Supply.
 SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMSHALL.
 SHEFFIELD, Unity Ch., Crookmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.
 SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. N. TINDALL.
 SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
 SHEFFIELD, Upper Chap., 11 and 6.30, Rev. G. S. WHITBY.
 SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. CONSTANCE HARRIS.
 SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Mr. J. L. BISSON.
 SOUTHEAST-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Miss M. GRIFFITHS.
 SOUTHPORT, Portland Ch., 11 and 6.30, Rev. E. H. MORRIS.
 STALYBRIDGE, Unitarian Ch., Canal St., 10.30 and 6.30, Rev. PRIESTWICH ROSLING.
 STOCKPORT, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. JOHN KIELTY.
 STOCKTON-ON-THEE, Wellington St., 6.30, Rev. A. J. MARTIN.
 SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VINEY, 11, Free Christian Meeting House, Pennard, Rev. BASIL VINEY.
 SWENTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.
 TAINTON, Mary St. Church, 11 and 6.15, Rev. L. CHANDLER.
 TAVISTOCK, The Abbey Chapel, 6.30, Mrs. E. W. MARTIN.
 TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. WALTER WALSH.
 TORMONTON, Unitarian Church, 10.45 and 6, Supply.
 TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
 TROWBRIDGE, Congreg Unitarian Church, 3 and 6, Rev. ARNOLD THOMAS.
 WALLASEY, Memorial Ch., Manor Rd., 11 and 6.30, Rev. G. L. CLARKE.
 WARRINGTON, Cairo St., 10 and 6.30, Rev. J. B. TONKIN.
 WARWICK, High St. Ch., 6.30, Rev. GORDON COOPER.
 WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVIDSON.
 WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KEMSHALL.
 WOLVERHAMPTON, All Souls' Church, 6.30, Supply.
 WOOLHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
 YORK, St. Salvator's Chapel, 6.30, Rev. G. S. WOOD.
 THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., c/o INQUIRER, 14 Gordon Square, London, W.C.1.

AUSTRALIA

ANSLAND, Un. Christian Ch., Wakefield St., 11 and 7, Rev. ALLAN BROWN.
 MELBOURNE, Un. Ch., Grey St., Eastern Hill, 11 & 7, Rev. W. BOTTOMLEY.
 PERTH, Unitarian Free Christian Fellowship. Monthly Services, Orient Building, William Street. Sec., Mrs. SHERLEY, 154 Suburban Rd., SOUTH PERTH.
 SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

CORRESPONDENCE

GENERAL ASSEMBLY: ANNUAL REPORTS

SIR.—We are in need of a dozen or more copies of the Annual Report. If any minister or delegate can now spare his copy, I shall be grateful.—Yours,
14 Gordon Square,
London, W.C.1.
Mortimer Rowe.

A NEW INTERPRETATION?

SIR.—May I assure Dr. Rowe that my reference to the Golden Treasury of the Bible was not gratuitous but deliberate. The Anthology part is admirable and its excellent format a pleasure to use. But the critical notes date and many are now after the lapse of years out-moded by advances in Biblical research. Professor Dodds, of Cambridge, in a recent broadcast outlined many of those changes. This is the fate of all science and Biblical criticism belongs to that category. I felt at the time when the Golden Treasury of the Bible was published that it was a pity to mix "time opinion" with the immortal text of the Scriptures. The Golden Treasury of English Poetry, I believe, suffers from no such handicap. Would that the critical introductions could be published separately and constantly revised, Dr. Rowe's Anthology might then attain an even wider circulation.

I regret Dr. Rowe's contemptuous reference to "an amateur". Amateurs have done great work in the world. Jesus was dismissed by expert authorities of his day with the sneer, "Is not this the carpenter?" yet a "sober and critical scholar" like Dr. Rowe is not ashamed to edit this amateur's sayings. Mr. Graves may be an amateur but would that many more professional theologians had his intimate knowledge of the Roman world in the time of Jesus. One singular merit his "King Jesus" has. It is most readable. I confess it is the first biography of Jesus I could not put down until I had finished it. Some of the views are untenable, but his method is in line with the new historical criticism which is revolutionizing all our appraisal of written documents and accepted authorities.—Yours,
Ruthin.
F. Heming Vaughan.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.
Subscription Rates: 13s. per annum (post free).
Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: BUS. 7554. Editorist: BUS. 2912

NEWS REVIEW

THE "HIBBERT JOURNAL"

AT THE end of this year the *Hibbert Journal* is to lose the services of its distinguished Editor, Dr. L. P. Jacks, who, now in his 87th year, has felt it necessary to resign. The *Journal* was founded in 1902 with Dr. Jacks as its Editor, and the late Professor G. Dawes Hicks as Assistant Editor. Under the able and devoted direction of Dr. Jacks the *Journal* has for forty-five years been one of the most important contributions of the Hibbert Trust to the fulfilment of its commission under Mr. Robert Hibbert's Trust Deed of July 19, 1847, to aid "the spread of Christianity in its most simple and intelligible form" and "the unfettered exercise of the right of private judgment in matters of religion".

Bolton: Bank Street.—By the deaths, on March 23, of Mrs. James Walker, aged 84 years, and on March 29, of Mrs. Samuel Gordon, aged 72 years, Bank Street Chapel has lost two dearly-loved members who had each had a life-long interest in the welfare of the Chapel and the Sunday School and in the other local churches of our denomination. Their passing will be mourned by all who knew them and the sympathy of many friends will be extended to the families of both these gracious and generous members of our household of faith.

Knutsford: Brook Street Chapel.—On Sunday evening, March 30, at a Confirmation Service, twenty young people were received into the membership of the Chapel by the minister (Rev. Stanley Mossop) and the chairman of the congregation (Mr. A. W. Cowburn). The Rev. Fred Cottier extended to them a welcome into the wider fellowship of the Assembly of Churches, and delivered an address which deeply impressed the young people and the large congregation.

Liverpool: Tenthred Park.—The Ancient Chapel was honoured by a visit from the former President of the General Assembly at the morning service on March 30. There was a congregation of about sixty, including the Brownies, and the President read the lesson and at the close of the service spoke to the congregation, bringing the greetings of the General Assembly.

Sidmouth W. L.—A successful Bring and Buy Sale in aid of the G.A. Appeal Fund was recently organised by the Women's League, resulting in an additional contribution of £20 1s. 6d. Despite all restrictions, members provided an excellent tea for all comers at a charge of 9d. each. A feature of the occasion was the display of

the G.A. Photographic Exhibition of Churches, which evoked considerable interest. The session closed on March 25 with an enjoyable social evening of music and games. An excursion to Torquay is being arranged in May, and on June 18 we expect a big gathering at the Annual Meeting of the Western District Women's League.

EDITH HALL

UNITY CHURCH, ISLINGTON, and the whole Unitarian movement have lost a most ardent and devoted friend by the death of Miss Edith Hall, on February 19.

Her energy and enthusiasm were unbounded, and were wholeheartedly consecrated to the Church. No short notice can possibly do justice to her.

For over forty years she taught in the Sunday School, very rarely missing a Sunday. Some of her scholars are now parents of growing families, and till the end remembered her and wrote to her with deep affection. She took charge of the Mothers' Meeting for many years, and was a keen member of the church choir. Her help at concerts was greatly valued, for she loved music and the arts. Her membership of the church committee extended over twenty years, and every constructive idea received her strong support.

During much of the time while Miss Hall laboured at Islington, her home was at Pinner, but one knew that, despite the distance, she was certain to be at the service of worship, or the Sunday school or the committee meeting. No one even asked whether she would possibly be absent on account of the weather, or of some more important engagement. Only serious illness could keep her away, and, as she enjoyed excellent health, that seldom happened.

When Miss Edith Hall went to Heacham on account of the war it was a heavy blow to Unity Church. Now we shall not see her again as we hoped to do—but her fine example is a challenge to us all.
A. V. F.

CALENDAR

SUNDAY, APRIL 27th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES.
ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11 and 6, Rev. PRIESTLEY PHILLIPS.
ACCORDING, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. J. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Rd. Ch., 11 and 6.30, Rev. A. W. VALLANCE.
ANSDILL. (See Lytham St. Anne's.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
BATH, Trim St. Chapel, Unitarian, 6.30, Supply.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILDE.
BESSLS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. F. HANKINSON.
BILLINGSHURST, Free Chr. Ch., South St., 11.15, Mr. W. T. WILKINS.
BIRKENHEAD, Un. Ch., Bessborough Rd., 3.30, Supply.
BIRMINGHAM, Church of Messiah, Broad St., 11, Rev. H. LISMER SHORT, 6.30, Rev. H. G. WOODFORD.
BIRMINGHAM, Moseley Unitarian Church, Yardley Wood Road, 6.30,
BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Rev. J. H. CORAM DAVIES.
BLACKBURN, Unitarian Ch., St. Andrews Street, 6.30, Supply.
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. V. M. K. JAMES.
BOLTON, Bank St., 10.30 and 6.30, Mr. IRVIN HODGSON.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6, —
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. I. L. TOSLAND.
BOSTON (Lincs.), Spain Lane Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Rev. Dr. G. K. BROWN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRADFORD, Broadway Av., 3.15, Mr. DUDLEY RICHARDS.
BRIDGWATER, Christ Ch., Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Un., New Rd., 11 and 6.30, Dr. J. CYRIL FLOWER.
BRISTOL, Lewin's Mead Meeting, 6.30, Principal NICOL CROSS.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. C. H. EASTON.
BURNLEY, Unitarian Ch., Trafalgar St., 6, Rev. J. HORACE SHORT.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY ST. EDMUNDS, Churchgate St. Chapel, 6.30, Mr. H. GORE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. PUGH.
CARLISLE, Un. Ch., Lorne St., 2.30, Junior Church; 6.30, Rev. W. CARTER.
CHATHAM, Unitarian Ch., Hammond Hill, 6.30, Mr. C. H. COLL.
CHELTENHAM, Rayhill Un. Ch., 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHERTSEY, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHERTSWOLD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROBSON.
CHORLEWY CHAPEL, Asherton, 10.30 and 6.30, Rev. E. GLYN-EVANS.
COKE, Prince's St., 11.30 and (occ.) 7, Rt. Rev. W. A. WEATHERALL.
COXLEY, South. Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. E. W. HILL.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Supply.
CREWE, Free Christian Church, Beech St., 6.30, Rev. GRACE MEWHORT.

- CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. C. H. EASTON.
 CROYDON, Free Christian Ch., Dennett Rd., 11, Rev. ARTHUR LONG.
 DEAN ROW, 10.45, STYAL, 6, Rev. E. E. WRIGLEY.
 DENTON, Wilton St. Chapel, 11 and 6.30, Rev. JOHN CROFT.
 DERBY, Friar Gate Unitarian Chapel, 6.30, Supply.
 DITCHLING, Old Meeting House, 10.45, —.
 DONCASTER, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
 DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. ALBERT SMITH.
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
 DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
 EDINBURGH, St. Mark's Ch., Castle Terrace, 11 & 6.30, Rev. W. TAVENER.
 EVESHAM, Oat St. Chapel, 11 and 6.30, Supply.
 EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
 GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. W. R. CLARK-LEWIS.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
 GLASGOW, Ross St., Unitarian Ch., 6.30, Supply.
 GLASGOW, St. Vincent St., Unitarian Ch., 11, Supply.
 GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
 GLOUCESTER, Barton St. Ch., 6.30, Rev. B. L. GOLLAND.
 GODALMING, Meadow Row Chapel, 6.30, Rev. G. M. BEAMES.
 GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.
 HALE Chapel, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.
 HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
 HINCKLEY, Great Mt., Baines Lane, 11 and 6, Rev. J. GORDON DAVIES.
 HINDLEY, Presbyterian Ch., off Market Street, 10.45 and 6.30, Student.
 HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
 HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
 HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
 HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. J. POTTER.
 HULL, Park St. Church (Unitarian), 6.30, Rev. R. PHILIPSON.
 ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
 IPSWICH, Unitarian Ch., Friars St., 11, Supply.
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
 KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. S. MOSSOP.
 LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.
 LEICESTER, Narborough Rd., 6.30, Mr. C. V. WALTON.
 LEICESTER, The Great Meeting, 11 and 6.30, Dr. HURN.
 LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
 LETCHWORTH, Vassanta Hall, Gernon Walk, 11, —.
 LEWIS, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
 LINCOLN, High St., Unitarian Ch., 6.30, Rev. Dr. ALFRED HALL.
 LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. F. D. JONES.
 LIVERPOOL, Bootle Free Church, 6.30, Mr. HILL WARING.
 LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
 LIVERPOOL, Gateacre Chapel, 10.45 and 6.30, Rev. DUNCAN STEWART.
 LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
 LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
 LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
 LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LONG.
 LONDON, Blackfriars Mission and Stamford St. Ch., 6, Rev. A. LONG.
 LONDON, Brixton, Services at 5 Killisier Av., S.W.2, 11, Rev. E. G. LEE.
 LONDON, Essex Ch., Notting Hill Gate, 11 and 3.30, Rev. J. BALLANTYNE.
 LONDON, Forest Gate, Upton Lane, 6.15, Mr. F. CORDELL.
 LONDON, Golders Green, Hoop Lane, 11 and 6.30, Dr. STEPHENS SPINKS.
 LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. CORDELL.
 LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
 LONDON, Islington, Unity Church, Upper Street, Preston Hall, 7, Rev. JOHN HINKINS.
 LONDON, Ilford, High Rd., 6.30, Mr. J. REECE WALKER.
 LONDON, Kilburn, Unitarian Chr. Ch., Quek Rd., 11, Mr. VICTOR FOX.
 LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. T. L. JONES.
 LONDON, Leytonstone, Lea Bridge Rd., Knots Green, 6.30, Rev. T. L. JONES.
 LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
 LONDON, Newington Green, Unitarian Ch., 6.30, Rev. E. G. GREEN.
 LONDON, Richmond Free Ch., Othmond Rd., 11, Rev. ETHEL KAY.
 LONDON, Rhyl St., Kenish Town, 6.30, Rev. GORDON BEVERLEY.
 LONDON, Stratford, Unitarian Ch., 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
 LONDON, Theistic Ch., 1 Grosvenor Pl., 11, Mr. A. STEPHEN NOEL.
 LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. WALTER M. LONG.
 LONDON, Welsh Unitarian Ch., at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, May 4, Mr. BRYN JONES.
 LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. E. G. LEE.
 LONDON, Woolwich, Service temporarily suspended.
 LYTHAM ST. ANNES (ANDRELL), Un. Ch., Channing Rd., 11 and 6.30, Rev. HERBERT CHANTLER.
 MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. LEIMER SHORT.
 MANCHESTER, Unitarian Ch., Market Buildings, 6, Supply.
 MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11 and 6.30, Rev. FRANCIS THRY.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MCKLEWRIGHT.
 MANCHESTER, Fallowfield, Dob Lane Chapel, 10.45 and 6.30, Supply.
 MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
 MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45, Rev. GRAHAM SHORT, 6.30, Supply.
 MANCHESTER, Mill St. Free Ch., Bradford, 6, Mr. R. S. SALT.
 MANCHESTER, Monton Ch., Eccles, 10.45, Mr. H. C. EVERETT, 6.30, Mr. G. J. EVANS.
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. E. BASIL SHORT.
 MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
 MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. H. H. CHEETHAM.
 MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.
 MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.
 MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
 MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
 MORECAMBE, see Lancaster.
 MORETONHAMPTON, Cross Chapel, 3, Rev. C. G. TOONE.
 MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.
 NANTWICH, Old Chapel, 6, Mrs. LONGBOTTOM.
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
 NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
 NEWPORT, I.O.W., Un. Ch., High St., 11 and 6.30, Rev. G. R. BUCKLEY.
 NEWTON ABBOT, Albany Rd., 6.30, Rev. C. G. TOONE.
 NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MOBBS.
 NORWICH, Octagon Ch., 11, Rev. L. MASON.
 NOTTINGHAM, High Pavement Chap., 10.45 and 6.30, Rev. C. G. BOLAM.
 OLDHAM, Lord St. Ch., 10.45 and 6.30, Rev. KENNETH SHERRATT.
 OXFORD, Manchester College Chapel, 11.30, Rev. W. T. WILLIAMS.
 PADIHAM, Nazareth Un. Ch., Knights Hill, 10.30 and 6, Rev. L. A. GARRARD.
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, —.
 PLYMOUTH, Unitn. Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
 POOLE, Unitarian Church, Hill St., 6.30, Rev. Dr. G. K. BROWN.
 PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. B. STUBBS.
 PRESTON, Unitarian Ch., Church St., 10.45 and 6.30, Rev. W. HAWORTH.
 RINGWOOD, Hants, The Meeting House, 1st and 3rd Sundays, 11, Other Sundays, 6.30.
 ROCHDALE, Blackwater Street, 10.30 and 6, Rev. E. D. DAVIES.
 ROTHERHAM, Ch. of Our Father, 10.30 and 6.30, Rev. C. BARTLETT.
 SALE, Atkinson Rd., 11, Supply.
 SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMSHALL.
 SHEFFIELD, Unity Ch., Crookmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.
 SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. N. TINDALL.
 SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
 SHEFFIELD, Upper Chap., 11 and 6.30, Rev. G. S. WHITBY.
 SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. CONSTANCE HARRIS.
 SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Mr. J. L. BISSON.
 SOUTHEAST-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Miss M. GRIFFITHS.
 SOUTHWORTH, Portland Ch., 11 and 6.30, Rev. E. H. MORRIS.
 STALYBRIDGE, Unitarian Ch., Canal St., 10.30 and 6.30, Rev. PRESTWICH ROBLING.
 STOCKPORT, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. JOHN KELTY.
 STOCKTON-ON-THEE, Wellington St., 6.30, Rev. A. J. MARTIN.
 SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VINEY, 11, Free Christian Meeting House, Pennard, Rev. BASIL VINEY.
 SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.
 TAUNTON, Mary St. Church, 11 and 6.15, Rev. L. CHANDLER.
 TAVISTOCK, The Abbey Chapel, 6.30, Mrs. E. W. MARTIN.
 TINTWORTH, Old Meeting House, Ashford Rd., 6.30, Rev. WALTER WALSH.
 TONMORROW, Unitarian Church, 10.45 and 6, Supply.
 TONQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
 TROWBRIDGE, Congreg. Unitarian Church, 3 and 6, Rev. ARNOLD THOMAS.
 WALLASEY, Memorial Ch., Manor Rd., 11 and 6.30, Rev. G. L. CLARKE.
 WARRINGTON, Cairo St., 10 and 6.30, Rev. J. B. TUNKIN.
 WARWICK, High St. Ch., 6.30, Rev. GORDON COOPER.
 WEST KESW, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVIDSON.
 WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KEMSHALL.
 WOLVERHAMPTON, All Souls' Church, 6.30, Supply.
 WOOLHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
 YORK, St. Saviour's Chapel, 6.30, Rev. G. S. WOOD.
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May 11th Preacher: Rev. Lawrence Redfern, M.A., B.D.
May 18th Preacher: Rev. J. W. Maw, M.A.
May 25th Preacher: Rev. Raymond V. Holt, B.Litt., M.A.
May 31st (Saturday), at 3 p.m. Induction Service.
Induction of Rev. Albert Smith. Conducted
by the Rev. F. Kenworthy, M.A., B.D. Charge
to the Minister by the Rev. H. H. Cheetham.
Charge to the Congregation by the Rev. Ray-
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MONTREAL, Church of the Messiah, Sherbrooke St. West and Simpson St.,
11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Ch., Jarvis St., 11, Rev. W. P. JONES.
VANCOUVER, B.C., First Unitarian Ch., 1550 Tenth Avenue West, 11, Rev.
ALDO STEENOTTE.

NEW ZEALAND

AUCKLAND, Unitarian Ch., Ponsonby Rd., 11 and 7, Mr. K. THOMAS.
WELLINGTON, Unitarian Free Ch., Tindall's Buildings, 100 Lambton
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7.30 p.m. Tea

8.00 p.m. Address: Rev. G. E. Hale, B.A. (Hampstead)
Subject: "The Sermon"

8.45 p.m. Service: Miss M. Griffiths

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at Newington Green

May 3rd

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